

Apparatus Biblicus :
O R, A N
INTRODUCTION
T O T H E
HOLY SCRIPTURES.

B O O K I I.

Of the CANON, AUTHORS, Original TEXTS,
VERSIONS, EDITIONS, and INTERPRETATIONS,
&c. of the SCRIPTURES.

B O O K I I I.

Of the FALSE GODS, ANIMALS, PRECIOUS
STONES, DISEASES, and PUBLICK SPORTS,
mentioned in the SCRIPTURES.

Together with

An Explanation of SCRIPTURAL NAMES:

A N D

A New Method of Reading the SCRIPTURES.

V O L. I I.

L O N D O N,

Printed by JAMES BETTENHAM :

And Sold by JAMES and JOHN KNAPTON in St. Paul's
Church-Yard ; ROBERT GOSLING and THOMAS
WOODWARD in Fleet-street ; and JOHN CLARKE under
the Royal-Exchange. 1728.

APPENDIX TO THE INTRODUCTION TO THE HOLY SCRIPTURES.

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 Of the Canon, Author, Original Texts,
 Various Editions, and Interpretations
 Of the Scriptures.

BOOK III.
 Of the True Gods, Angels, Persons,
 Stories, Miracles, and Publick Sports,
 mentioned in the Scriptures.



An Exposition of
 A New Method of Reading the Scriptures.

VOL. II.

LONDON:
 Printed by James Kitchin:
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 Church-yard; Robert Gosling and Thomas
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 the Royal Exchange. 1728.

A
T A B L E
O F T H E
C H A P T E R S

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A N
INTRODUCTION
TO THE
HOLY SCRIPTURES:

B O O K II.

C H A P. I.

*Of the Bible in general, and of the
number of the Canonical books.*

WHAT relation soever the matters already treated of may bear to the Holy Scripture, and how much soever they may contribute to the understanding of it, they are yet in some sense foreign to it. And it is therefore now time that we should examine, whether it be a divine book; who were the authors, or rather the writers of it; in what language it was written; and what are the properties or idioms of that language. For every language has its own idioms, without a knowledge of which, it is impossible to penetrate into the true sense of those who have written in it. And it is likewise necessary, that we should examine, whether all the parts of Scripture are of equal authority; what are the original

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ginal texts of it; what versions have been made of them, and when they appeared; in what manner this book has been hitherto preserved entire, and transmitted down to us; and lastly, that we should enquire, by what means it has gained the respect and love of infinite numbers of people, and especially of some of the greatest men that ever lived, who made it the rule both of their faith and manners.

God the
author of
the Scrip-
tures.

AND this, in point of order, should be begun by examining whether the Scriptures are a sacred book, inspired by God; and by proving it, and shewing in as large a manner as might be necessary, that it is superiour to all the writings of men. But the persons for whom we write, make this unnecessary; because they all agree in these things, and are all persuaded of its excellency. And therefore we shall only observe, what we learn from the Scripture itself, concerning this matter: That before *Adam's* disobedience God conversed familiarly with him; and That it was not till after *Adam* had sinned, that God withdrew himself from him, and honoured him no longer with those discourses. But nevertheless, his mercy did not entirely desert him; and if men were no longer happy enough to converse with God himself and hear his voice; yet they had this comfort left, that it pleased him still to treat them as absent friends, and to correspond with them by letters. *Which letters are as it were written to us from heaven, says St. Austin^a, from whence we were originally driven, and are now wandering upon earth as in a strange land; and these letters which we receive from heaven, are*

^a Upon Psal. l.

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the Holy Scriptures, which exhort us to live well.

It is thus, that God speaking no longer to us himself, has spoken to us by such persons as he has inspired, whose tongues and pens were conducted by him. The Prophets and Apostles were his agents. So that God alone is the author of the Scriptures; and those great personages who have given it to men, have by doing so, only become his interpreters. The sublimity of the things contained in this admirable book; the majestick simplicity of its style; the perfect agreement there is in all its parts, though very different in their subjects, and written at distant times; and the Predictions, which were accomplished long after they were made, are characters, that are peculiar to it, and easily distinguish it from all the writings of men. And to this we may add, the known probity of the writers who penned it, and the miracles they wrought; which are two incontestable proofs of their capacity, and their sincerity. So that it is equally impossible, either that they should have been deceived themselves, or that they should have been willing to deceive others.

NOR is it to be doubted whether the sacred books are truly theirs, whose names they bear; unless we will at the same time doubt of the authentickness of all the ancient books we now have. *How do we know, says St. Austin* ^{*The books of Scripture are theirs, whose names they bear.*} *that the books which bear the name of Hippocrates, are truly his? Whence is it, that if any one should think fit to deny it, he would rather be answered with a sneer or laugh, than with the trouble of a formal proof? unless it be, that this has always been so certain and unquestioned a fact, from the*

^b Lib. 31. Cont. Faust. cap. 6.

very time of Hippocrates, to our own, that it were madness to doubt of it? What proofs have we, that the works of Plato, Aristotle, Cicero, Varro, and other prophane Authors, were written by those, whose names they bear; unless it be that this has been an opinion, generally received at all times, and by all those who have lived since these Authors? So that, we have no better proofs to shew that prophane books are not supposititious, but were truly written by those authors whose names they bear; than we have, to prove the authentickness of the sacred books. Better, did I say? they are much worse: for the case is by no means parallel between them. Men have had, or were at liberty to have had, little interest in other books; but they are all most highly interested in the Scriptures. These are the rule of faith and manners; they are the way that leadeth to everlasting life, and it is dangerous to wander from it; they are the foundation of religion. All which affects men too nearly, for them to have ever admitted of any alteration in them, in any manner whatsoever. The Jews are enemies to the *Christians*; the *Christians* themselves are divided into a great number of sects, which earnestly contend with one another; and yet all acknowledge the divine authority of the Scriptures. All make use of them; and all make them the foundation both of their faith, and hope. And if then, any man should have dared to have falsified them, how could he have gained over such opposite parties, without their discovering it? Doubtless they would have had recourse to the ancient originals, in such a case as this; and then, these disputes would have been of service, in the better preserving the integrity of them.

BESIDES,

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BESIDES, this is not a book, that is unknown, or little used; there never was a book in the world, which has been oftner transcribed, more read, more commented upon, more quoted, more dispersed, and of which there have been more versions made, into all languages. And how then could any error or corruption creep into such a work as this? How could it have escaped the knowledge of men? What disputes would it not have raised? What oppositions would it not have met with? To believe, after all this, That the *Holy Scriptures*, as we now have them, are full of falsifications, That they are supposititious, and That the true Scriptures which were formerly written, are either lost, or changed, is to shut our eyes against the clearest light: For the *Holy Scriptures* prove themselves. Every thing contained in them, every thing they relate, agrees perfectly with those ancient monuments of antiquity, which neither are, nor can be contested, by any one. *There is no author, says Vopiscus, in which we may not find something capable of corruption, with respect to the truth of history.* But the sacred books are free from this reproach; and we may say of them, with much more reason than *Cicero* said of the book, which contained the principal laws of the *Romans*; *I will boldly declare my opinion, though the whole world be offended at it. I prefer this little book of the Twelve tables alone, to all the volumes of the Philosophers; I find it to be not only of more weight, but also much more useful.* Thus much may be sufficient to be said on this subject, to Readers who are already persuaded by faith of the truth of all these things: and therefore taking the truth and the authority of the Scriptures for granted; we shall proceed in

our endeavours to clear up the sense of them; and shall first give a general account of them.

*A general
scheme of
the Holy
Scriptures.*

THE whole scheme of the *Holy Scriptures* turns upon the fall of *Adam*, which loaded man with sin and unhappiness together; and upon the coming of the *Messiah*, who has re-established him in innocence; and opened him a way to a perfect felicity, which sin had led him far from. But these two great events were divided from one another, by a long succession of ages. It pleased God, that man should long be sensible of his corruption and misery; that he might be the better disposed to receive *Him* with earnestness, who was to come to deliver him from it. But in order to support him in hopes of this Mediator, God not only repeated often the solemn promise he had given of him, as soon as man had sinned; but also chose out for himself a peculiar people, with whom he entered into a solemn covenant, in the person of *Abraham*, who was to be the father of them. This people he delivered from the slavery of *Egypt*; multiplied it beyond number; gave it a law and religion, by the ministry of *Moses*; and all this, in so wonderful a manner, that the *Messiah* was both promised and typified by this law, this religion, and the whole history of this mystical people. And as if all this care was not enough, he also sent a great number of Prophets; who succeeding one another for a long course of years, promised this same *Messiah*, and marked out several particularities of his life beforehand, in the writings which they published separately, and at different times. And these are the books which compose *The Scripture*, and are the several parts of it; which when taken together, and considered in one view, give so complete, and so exact

exact a picture, of this *Messiah*, as made it not possible to mistake him, when he should come to appear. At length, he came; substituted a more perfect law, and a more spiritual religion, in the room of the law and religion of the *Jews*; and abrogating the *Old Covenant*, made a *New* one instead of it, which shall continue to the end of the world.

BOTH these are called *Covenants*, and *Testaments*; and in *Hebrew* *Berith*, which signifies, a contract, or agreement. The *Greeks* translate it by διαθήκη, which signifies, a disposition, or a setting things in order; but it is likewise sometimes taken for an agreement, a covenant, or a testament. And indeed they really were *Covenants* which God made with men; engaging himself to make them happy, if they would obey his laws. The happiness promised to the *Jews* was terrestrial, a fruitful land; that promised to *Christians* is more spiritual, and refined. The *First Covenant*, was, as it were, signed with the blood of the victims which were slain, when it was entered into by God, and *Moses*, and the children of *Israel*^c. The *Second Covenant* was sealed with the blood of *JESUS CHRIST*; and as soon as he was dead, it became of full force. Which is the reason, why this *Second Covenant* is in a particular manner called a *Testament*; for as *St. Paul* says, *Where a testament is, there must also of necessity be the death of the testator*^d. It was, I say, for this reason, that *JESUS CHRIST* died; and it may also in some sense be said, that he died under the *Old Testament* too, since the death of the victims which were offered up under it, was the figure of his. From these two *Covenants*, or *Testaments*, arises the common di-

^c Ex. xxiv. 5.

^d Heb. ix. 16.

vision of the Bible into *The Old and New Testament*: and the latter of these, is also called *εὐαγγέλιον*, *the Gospel*^c, that is *good news*; because it contains the history of the accomplishment, of the promises of God, of what passed at the coming of the *Messiah*, and of what the *Jews* had so long expected. So that this book which points out to them the *Messiah*, could not but have been very agreeable to them, if they had not been ill disposed for receiving it.

THE names of the books of which the *Old Testament* consists, are these.

THE first five books of it, *Genesis*, *Exodus*, *Leviticus*, *Numbers*, and *Deuteronomy*, are called *The Pentateuch*; which is a term of a Greek original, and signifies, *five books*. *Moses* is the author of them, and therefore they are likewise called *The books of Moses*; as they are called *The Law*, because they contain the law which God gave him.

Genesis.

THE *Hebrews* take the names of the sacred books from the first words with which each book begins; but the *Greeks* take them from the subject matter of them. Thus the first of the canonical books is by the *Hebrews* called *Bere-scith*, which signifies, *in the beginning*; because that is the first word of it: but the *Greeks* call it *Genesis*, because the *Creation* of the world is the first thing it gives an account of. It contains likewise an account of the increase of mankind; of their corruption; of their punishment by the waters of the deluge; of the calling of *Abraham*; of the rise of the people of God; and of the manner, in which he was pleased to have them governed. This history reaches from the

^c *Quasi* God's spell, i. e. *God's word*. Saxon.

Creation, to the death of *Joseph*, which contains the space of 2369 years. This is the book, which is called in the *Second book of Samuel* ^f, *The book of the just* ^g. It was so called, according to *St. Jerome*, because this name was particularly applied to *Abraham*, *Isaac*, and *Jacob*, whose history is recorded in *Genesis*.

THE word *Exodus*, which is at the head of *Exodus*. the second of the five books of *Moses*, is of *Greek* original, and signifies, *The going out*. This book was so called, because it gives an account of the *Israelites* going out of *Egypt*. In it are related, the cruel slavery under which the *Jews* groaned in *Egypt*; their miraculous deliverance from it; their passage through the Red Sea; the history, of the establishment of their law; of the manner in which God gave it to *Moses*; and of the building of the Tabernacle; the miracles that were wrought in it, after it was built; and the manner how God, to shew that he was present in it, covered it with a bright cloud. This book contains the history of 145 years, from the death of *Joseph*, to the building of the Tabernacle. The *Hebrews* call it *Veelle Schemot*, that is, *these are the names*, which are the first words with which it begins.

THE third of the five books of *Moses* is call- *Leviticus*. ed *Leviticus*, because it contains the laws, which God commanded should be observed by those of the tribe of *Levi*, who ministred at the altar. It treats at large, of all the functions of the *Levites*; of the ceremonies of religion; of the different sorts of sacrifices; of the distinction of clean, and unclean, beasts; of the different festivals of the *Jews*; and of the year of *Jubilee*.

^f Ch. i. 18.

^g Book of Jasher. *Eng.*

We have likewise an account here, of what happened to the people of God, for the space of one month and a half; that is, from the time that the Tabernacle was erected, (which was the first day of the first month of the second year, after the *Israelites* came out of *Egypt*,) to the second month of the same year, when God commanded the people to be numbered, as we see in the beginning of the following book. The *Hebrews* call it *Vaicre*, that is, *and he called*, which is the first word of it: and they also call it *Thora Hacoḥanim*, that is, *The law of the Priests*.

Numbers.

IN the fourth book, which we call *Numbers*, *Moses* numbers the *Israelites*; and that too, in the beginning of the book, which shews from whence it had its name. The *Hebrews* call it *Vaiedaber*, that is, *and he spake*. This book contains the history of all that passed, from the second month, of the second year, after the *Israelites* came out of *Egypt*, to the beginning of the eleventh month of the fortieth year: that is, it contains the history of thirty nine years, or thereabouts. In it, we have also the history of the prophet *Balaam*, whom the king of the *Midianites* brought to curse the people of God; but who, on the contrary, heaped blessings upon the *Israelites*, and foretold the coming of the *Messiah*. It particularly mentions also, the two and forty encampments of the *Israelites*, in the wilderness.

Deuteronomy.

THE fifth book is called *Deuteronomy*; a *Greek* term, which signifies *the second law*, or rather, *the repetition of the law*: Because it does not contain a law different from that which was given on mount *Sinai*; but it repeats the same law, in favour of the children of those who had received

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received it there, and were since dead in the wilderness. The *Hebrews* call it, *Elle-haddebarim*, that is, *These are the words*. *Deuteronomy* begins with a short account of what had passed in the wilderness; and then *Moses* repeats, what he had before commanded, in *Exodus*, *Leviticus*, and *Numbers*, and admonishes the people to be faithful in keeping the commandments of God. After this, he relates what had happened from the beginning of the eleventh month, to the seventh day of the twelfth month of the same year, which was the fortieth after his leaving *Egypt*. The discourse which is at the beginning of this book, was made to the people by *Moses*, the first day of the eleventh month. According to *Josephus*, he died the twelfth; and the *Israelites*, as the *Scripture* says, mourned for him, in the plains of *Moab* thirty days; and consequently, all the twelfth month.

THE *Jews* call the *Pentateuch*, *The Law*, without doubt, because the law of God which *Moses* received on mount *Sinai*, is the principal part of it; and it is as little to be doubted, whether that great man was the author of the *Pentateuch*. This is expressly declared, both in *Exodus*^h and *Deuteronomy*ⁱ. But as an account is given of the death of *Moses* in the last eight verses of this book; it is therefore thought that these verses were added, either by *Joshua*, or *Ezra*. *Josephus's* opinion concerning them, is very singular. He pretends that *Moses* finding his death approaching, and being willing to prevent an error, into which the veneration the people had for him, might cause the *Jews* to fall, himself wrote this account; without which the

^h Exod. xxiv. 4.

ⁱ Deut. xxxi. 9.

Jews would perhaps have taken it for granted, that *God had taken him*.

Joshua.

FROM these, we pass on to the other books, which were written after the death of *Moses*; and which relate what happened to the *Jews* after they had lost this law-giver. God did not upon his death abandon his people, or leave them without a conductor. *Joshua*, by his order, took upon himself the conduct of them, and succeeded *Moses*, to whom he had been a faithful servant, and by whom he had been instructed in what he ought to do. It is uncertain, whether the book, which contains the history of this successor of *Moses*, be called *Joshua*, from the subject of it, or from his having been the Author of it. But it is certain, that it contains an account of what passed from the death of *Moses*, to that of *Joshua*. Nevertheless, there are several things in it, which did not come to pass till after the death of this great man, and which consequently could not have been written by him. The common opinion as to the length of time it contains, is, that *Joshua* discharged his office only for seventeen years; and that therefore this book contains no more than the history of that number of years.

Judges:

AFTER the death of *Joshua*, the *Israelites* were governed by magistrates, who took no other name but of *Judges*; and the book which contains the history of these *Judges*, is called, *The book of Judges*. This history begins with the death of *Joshua*, and reaches to that of *Sampson*. We here see the people of God often enslaved, by way of punishment for their crimes; and often delivered from slavery. Towards the end of it, we have some instances of this people's inclination to idolatry, and of the corruption of their

their manners, even before they had been brought into slavery. We have here the history of one *Micah* of the tribe of *Dan*, who had in his house a *Levite*, who was the priest of an idol, which he worshipped; and the history of the *Benjamites*, who abused a *Levite's* wife. This book contains the history of three hundred and seventy years.

DURING the time of the government of *Ruth*. the *Judges*, there was a great famine in the land of *Israel*, which forced *Elimelech*, who was of *Bethlehem*, to retire into the land of *Moab*, with his wife *Naomi*, and two children which he had by her. *Elimelech* died there; and after his death, *Naomi* married his two children to two *Moabites*, one of which was named *Ruth*. After this, these two children died, which made *Naomi* think of returning to *Bethlehem*. And upon her doing so, *Ruth* her daughter-in-law followed her, and according to the commandment of the law, was married to *Booz*, *Elimelech's* near relation, and the heir to his estate. The book which contains this history, is called *The book of Ruth*; and is indeed only the history of a *Moabitish* woman: but it gives us an instance of great piety, and of a very particular providence of God. From the marriage of *Booz* and *Ruth* was born *Obed*, who was grand-father to *David*, who was one of the ancestors of JESUS CHRIST. The beginning of this history shews, that it happened in the time of the *Judges*, but under which of them is not certainly known: some place it in the time of *Shamgar*, or of *Deborah*. As to the Author of this book; some think that the books of *Judges*, and *Ruth*, were both written by *Samuel*; others that they were written by *Hezekiah*; and lastly, others pretend, that
Ezra

Ezra was the Author of them. The *Jews* place the book of *Ruth*, among the five books which they usually read on all the festivals in the year. These five books are, *The Song of Songs*, *Ruth*, *The Lamentations of Jeremiah*, *Ecclesiastes*, and the book of *Esther*. In the *Jewish* Bibles they are printed apart by themselves, and bound up together.

Kings.

THE four following books are called by the *Greeks*, and some *Latins*, *The history of the Reigns*. Others call them all, *The books of the Kings*, because they give an account of the establishment of the Monarchy, and of the succession of the *Kings*, who reigned over the whole kingdom at first; and over the kingdoms of *Judah*, and *Israel*, after its division. The history of *Samuel*, is at the beginning of these books, but it gives light to that of the *Kings*. The *Jews* call the two first of these books, *The books of Samuel*: perhaps, because they contain the history of the two kings, who were both anointed by *Samuel*; and because what is said of *Saul* in *The first*, and of *David* in *The second*, proves the truth of *Samuel's* prophecies. They give the name of *The books of the Kings*, only to the other two, which are in the *Latin*, and *French* Bibles, the *Third* and *Fourth books of Kings*.

THE *First book of Kings*, or *The first book of Samuel*, contains the history of the high-priest *Eli*, of *Samuel*, and of *Saul*. As the first year of *Eli's* high-priesthood falls on the year of the world 2848, and the death of *Saul*, in 2949; the history of this book must therefore comprehend the space of one hundred and one years.

THE *Second*, contains the reign of *David*, which is the history of about forty years. It is commonly believed, that *Samuel*, *Nathan*, and *Gad*

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Gad, are the Authors of these two books; and indeed they are (in the end of the *first book of Chronicles* *) said to be *David's historians*.

THE *Third*, or according to the *Hebrews*, *The first book of Kings*, begins with relating the manner of *Solomon's* coming to the crown, and contains the history of all his reign. After that follow the division of the kingdom, and the history of four kings of *Judah*, and eight kings of *Israel*. All these reigns, including that of *Solomon*, which takes up the first forty years, contain the space of 126 years.

THE *Fourth* is the history of sixteen Kings of *Judah*, and twelve Kings of *Israel*. It likewise speaks of the Prophets who lived in their time. Who were the Authors of these two last books, is not known. They who attribute them to *Jeremiah*, or *Ezra*, don't give very convincing proofs of their opinion. But it is easy to see, that it is a sort of collection of several particular histories.

THE name of *Paralipomena* is given to the *Chronicles*, two books which follow those of *The Kings*. In the *Greek* tongue, from whence it is taken, it signifies, *The history of things omitted*. And indeed it is a supplement containing what had been omitted in the *Pentateuch*, the books of *Joshua*, *Judges*, and *Kings*; or rather it is a fuller description of what had been only briefly related. Some give them the name of *Chronicles*; because they are very exact in mentioning the time when every thing was transacted. We divide them into two books, but the *Jews* make but one of them, which they call *Dibre Haja-mim*, that is, *an Historical Journal*; the matter of them having been taken from the journals of

* Ch. xxix. 29.

the

the Kings. But in Scripture-language, the word *day* often signifies *the year*, and in this sense, we by *Historical Journal*, may well understand, *Annals*. The generally-received opinion is, that *Ezra* was the Author of them. In the *First*, he begins with a succinct historical abridgment, from the creation of *Adam*, to the *Jews* return from their captivity; and then he resumes the history of *David*, and carries it on to the consecration of *Solomon*, that is, down to the year before CHRIST 1015. The history of the *Second book* reaches down to the year before CHRIST 536; when upon the expiration of the seventy years of the captivity, *Cyrus* gave the *Jews* leave to return into their own country.

Ezra.

Ezra wrote the history of the return of the *Jews* from the captivity of *Babylon* into *Judea*. It is the history of about 82 years, from the year of the world 3468, when *Cyrus* became master of the Eastern empire (his father *Cambyses* being dead in *Persia*, and his father-in-law *Cyaxares* in *Media*) to the year 3550, which was the twentieth year of the reign of *Artaxerxes*, surnamed *Longimanus*. This book bears the name of *Ezra* who was the Author of it.

Nehemiah.

THE next book is a continuation of that of *Ezra*; and therefore it is by some called, *The Second book of Ezra*. But nevertheless, it was *Nehemiah*, whose name it also bears, who wrote it; as is said, by the advice of *Ezra*. It contains the re-establishment of *Jerusalem*, the Temple, and the worship of God: it is the history of about 31 years, that is to say, from the twentieth year of the reign of *Artaxerxes Longimanus*, to the reign of *Darius Nothus* his son, which began in the year of the world 3581.

AFTER

AFTER this general history of the *Jews*,^{Tobit.} follow ^k the histories of particular persons. The first is that of *Tobit*, who was a very good man. The book that contains his history, bears his name. We see in his life, an instance of a great piety, and heroick patience, and of a singular providence of God, towards his servants. *Tobit* lived under the reign of *Shalmaneser* king of *Assyria*, in whose reign he was carried into captivity ^l.

AFTER the book of *Tobit*, follows the history of *Judith*, who delivered *Bethulia* in a miraculous manner, by killing *Holofernes*. Great disputes are raised about the time of this history; but I have not room to mention the different opinions concerning it ^m; and shall pass them over in silence, as I shall do those about the book of *Esther*, which follows.

THIS book, which bears the name of *Esther*,^{Esther.} is the history of another deliverance of the *Jews*, which is as miraculous as that of *Judith*. And it was performed by the hands of another Heroine, named *Esther*. The Scripture says, it happened under the reign of *Abasuerus* king of *Persia*; but as there have been several *Persian* kings of that name, it is not exactly known in which of their reigns it is to be dated.

AFTER these Lives, or particular Histories,^{Job.} follows in the order of the sacred books, the history of *Job*. Which is not only a narration of his actions, but contains also the entire discourses which this good man had, with his wife, and his friends; and is therefore one of the most

^k According to the Vulgate.

^l See Prid. Con. P. i. B. 3. Under the year 612.

^m See Prid. Con. P. i. B. 1. Under the year 655.

eloquent books in the *Holy Scriptures*. It relates the terrible tryals to which God put the virtue of this great man, and his invincible patience, and the sublime discourses he had with his friends in the time of his humiliation.

Psalms.

NEXT to the *Historical* books of Scripture follow the *Moral* ones. The first of these is the book of *Psalms*, which are likewise in some measure historical. For they recite the miracles which God had wrought, and are as it were an abridgment of all that had been done for the *Israelites*, and had happened to them. The *Hebrews* call them, *The book of Praises*ⁿ, by which they mean, of the praises of God. The word *Psalms* is *Greek*, and properly signifies the sound of a stringed instrument of musick. The *Hebrews* sung the *Psalms* with different instruments. We make but one book of them all ; but the *Hebrews* divide them into five parts, which all end with the words *Amen, Amen*. Though the *Psalms* bear the name of *David*, yet they were not all composed by him : some of them are more ancient, and others are of a later date than his time ; some of them belong to *Moses*, *Samuel*, and *Ezra*. Not that I am of opinion, that all they whose names they bear, were the true Authors of them ; it is more probable, that these are only the names of those, to whom they were first given to sing.

Proverbs.

AFTER the *Psalms*, are *The Proverbs*, which are a collection of moral sentences, of which *Solomon* was the Author. The *Greeks* give them this name, but the *Hebrews* call them *Misse*, that is *Parables*, or *Comparisons* ; and the word may also signify, *Sentences*, or *Maxims*. It is a col-

ⁿ *Sepher Tephillim.*

lection of divine precepts, proper for every age, and every condition of life.

THE book which follows is also a *Moral* one, ^{Ecclesi-}
and was composed by *Solomon*. The *Greeks* call ^{astes.}
it *Ecclesiastes*, which answers to the name of *Co-*
beleth, which the *Hebrews* give it. Both these
words signify in our language, a *Preacher*, or
one who speaks in an assembly. This book is an
admirable picture of the vanity of the world.

AMONG the *Moral* books is also reckoned, ^{Song of}
The Song of Songs; that is to say, according to ^{Songs.}
the *Hebrew* manner of speaking, an excellent
Song, or *Poem*. This book has nothing of mo-
rality in it, and therefore I believe the only rea-
son of its being placed here, is, because it was a
third work of *Solomon*: for there is no one mo-
ral or religious maxim in it; the name of God is
not so much as once mentioned in it. It is thought
to be a sort of *Epithalamium*, which expresses
the chaste and virtuous desires of souls, in a very
tender manner: or rather it is a piece full of my-
steries, which reciprocally represent the love of
JESUS CHRIST, for his spouse, and her love for
him. And it is necessary, that we should be
filled with this spiritual love, before we under-
take to read this book; for it were in vain for
a heart which has never been warmed with the ar-
dours of divine love, to attempt to understand
the enflamed expressions with which this book
is filled. We learn from St. *Jerome*, that the
Jews were not permitted to read this *Song*, or
the first chapters of the book of *Genesis*, till
they were thirty years old. And perhaps it may
not be useless to observe here, that it is not the
Author who speaks in this song, but fictitious
persons, whom if I may so speak, he introduces
as upon a stage; and in this sense, it may be said
to be a sort of dramattick poem. C 2 To

Wisdom.

To these three books of *Solomon*, are joined two other books of morality; the first of which is called, *Wisdom*. This book speaks in a most exalted manner, both of the wisdom of God, and that of man; so that it takes its name, from the subject matter of it. It is called in *Greek*, *The wisdom of Solomon*, which does not imply that *Solomon* was the Author of it, but only that it is an imitation of his style and manner of thinking.

Ecclesiasticus.

THE book which follows that of *Wisdom*, is entirely *Moral*. It is called *Ecclesiasticus*; but it must not therefore be confounded with *Ecclesiastes*, which is a different book from it. *Ecclesiasticus* was so called, according to St. *Austin*, because it was read in the Church. For the ancients, as will be shewn hereafter, divided those books, which they called *Holy*, into two sorts. Some they called *Canonical*, because being indisputably the work of the HOLY GHOST, they were therefore the *rule* of faith and manners. And others they called *Ecclesiastical*, because they were read in *The Church*; tho' only as books of piety, but not as books of an infallible authority. Others think it was called *Ecclesiasticus*, to distinguish it from the *Ecclesiastes* of *Solomon*; and at the same time to shew, that there was a great relation between them. As indeed their rules and maxims are really very much alike. It was likewise called by the *Greek* name *Panaretion*; which was as much as to call it, *The abridgment of all virtues*. Its present *Greek* title is, *The wisdom of Jesus the son of Sirach*. In the prologue, the Author shews plainly enough, who he was, and when he wrote, and what were his motives to write it.

I

⌚ In the Vulgate.

A s

Chap. I. *the* Holy Scriptures.

21

As to *the Prophets*, all the *Old Testament* is *The* Prophets. one continued prophecy of JESUS CHRIST; so that, all the books of which it consists are in some sense *Prophetical*. But this name is more especially given to those books which were written by persons, who had a clearer knowledge of futurity; who forewarned both kings, and people, of what would happen to them; and who at the same time, pointed out, what the *Messiah* was to do, whom they who are acknowledged to have been Prophets had always in view: and this is what ought most especially to be taken notice of in their writings. For at the same time that they spoke of things present, or things that were shortly to come to pass; they in their prophecies comprehended under them, the things which were not to be brought to pass till a great while after, namely, till the *Messiah* came. So that, there is a double sense to be sought for, in all their writings: the one, that which related to the then present time, or the things which were to come to pass soon after; the other, that which relates to JESUS CHRIST, who is typified in the greatest part of those things, which were the immediate subjects of their prophecies.

THE works of the *Prophets* are divided into two parts; the first of which contains *The Greater*, and the second, *The Lesser, Prophets*. Which is a distinction that does not at all relate to the persons of the *Prophets*, but only to the bulk of their works. *The Greater Prophets* are, *Isaiab*, *Ezechiel*, *Daniel*, and *Jeremiab*, to which some have joined *Baruch*, who was his Secretary: (*The Lamentations of Jeremiab* make a separate book by themselves, and contain that Prophet's predictions of the destruction of the city of *Jerusalem*, and of the captivity of the people.) and

The Lesser Prophets are, *Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi*. They were formerly contained in one single volume, which the *Hebrews* call *Theareasar*; which is a *Chaldee* term, and signifies *twelve*: so that, this is the same thing as if they had called it, *The book of the twelve*.

Maccabees. THE last books of the *Old Testament*, are *The books of Maccabees*, which contain the history of all that those brothers, who were called *Maccabees*, did for their religion, and for the liberty of the people of God.

THE whole *New Testament* is called the *Gospel*, as has been said; but this name is most particularly appropriated to the history of the life of *JESUS CHRIST*, from his nativity to his ascension; and the four Authors who have written it, are therefore called *Evangelists*. But I shall say little of the different books of the *New Testament*, because they are known to every body.

The Gospels.

THE four *Evangelists* are *St. Matthew, St. Mark, St. Luke, and St. John*; but as these four writers were all inspired by the same Spirit, and do all write the same history of *JESUS CHRIST*, their works do therefore in effect make but one *Gospel*.

The Acts of the Apostles.

AFTER the *Gospel*, or History of our Lord *JESUS CHRIST*, follows the history of what passed after his ascension, and was transacted by the *Apostles*. And therefore the book which contains this history, is called, *The Acts of the Apostles*. It is an history of the rising Church, for about the space of thirty years.

St. Paul's Epistles.

NEXT to this come *The Epistles of St. Paul*. They are in number fourteen; one, to the *Romans*

maps; two, to the *Corinthians*; one, to the *Galatians*; one, to the *Ephesians*; one, to the *Philippians*; one, to the *Colossians*; two, to the *Thessalonians*; two, to *Timothy*; one, to *Titus*; one, to *Philemon*; and one, to the *Hebrews*. As my design in this first chapter, is only to give the Reader barely an idea of the books of *Scripture*, it is not necessary that I should here enlarge upon these Epistles; they are too well known to need it. They contain that part of ecclesiastical history, which immediately follows after what is related in *The Acts*. The principal matter contained in them, is the establishment or confirmation of the doctrine which JESUS CHRIST taught his disciples. According as the difficulties which raised disputes among the *Christians*, or the heresies, which sprung up in the Church from the first age of it, required, St. Paul in these Epistles clears up, and proves all matters of faith, and gives excellent rules of morality. His Epistles ought to be looked on as a commentary on, or an interpretation of, the four books of the Gospel.

ST. Paul wrote either to the Churches of some particular places, or to some particular persons; but the other Epistles which follow his, are called *Catholick*, because they were not addressed to any particular Church, as his were, but to the whole Church in general. These are, one, of St. James; two, of St. Peter; three, of St. John; and one, of St. Jude.

THE last book of the *New Testament* is called the *Apocalypse*, or *Revelation*. It contains the mystical visions, which St. John saw, in the Island of *Patmos*.

C H A P. II.

Of the division of the sacred books, and the different manner of dividing them ; of the great and lesser sections ; and of the division of them into chapter and verse.

THAT nothing may be omitted in our history of the sacred books, it is necessary that we should enquire, in what manner they were placed, and how they were divided ; and into those other particulars, which are comprehended in the title of this chapter. We have already said, that the first division of the whole Scripture is, into the *Old*, and *New Testament*. The *New* belongs to the *Christians*, but we received the *Old* from the *Jews* ; and it is from them therefore, that we must learn what number of books it contains, and every thing else which is the subject of our present enquiry, so far as it relates to the *Old Testament*.

The number of the Canonical books according to the Jews.

Josephus and *Philo* reckon two and twenty Canonical books in the *Old Testament*, which is the number of the letters in the *Hebrew* alphabet. And in order to this, they join the book of *Ruth*, to that of *Judges*, and the *Lamentations of Jeremiah*, to the other works of that Prophet. But some other *Jewish* doctors divide the book of *Ruth*, from that of *Judges*, and making likewise a separate book of the *Lamentations of Jeremiah*, reckon four and twenty books in all. And in order to accommodate this number to that of the letters of the alphabet, they repeat the *Jod* three times, as they say, in honour to the great name of God, *Jehovah*, of which *Jod* is the first letter ; and in *Chaldee*, three *Jods* together

together express this adorable name. As these sacred books every where preach JESUS CHRIST, St. *Jerom* pretends that St. *John* had them in view, when in his *Revelation* he speaks of the *four and twenty Elders*, who fell down at the feet of the Lamb to worship him.

BUT whether we reckon twenty four, or but twenty two, of these books, the *Jews* divide them into three classes; namely, *The Law*, *The Prophets*, and *The Hagiographa*. All these books are indeed *sacred*, but having no particular name for those of the third class, they therefore call them *Hagiographa*, i. e. *sacred books*. And some will have it, that JESUS CHRIST alludes to this division of the Scriptures, when he says^P, that *All things must be fulfilled that were written in the Law of Moses, and in The Prophets, and in The Psalms concerning him.* (For by the book of the *Psalms*, they understand all the books of this third class.) *The Law* comprehends *The Pentateuch*, that is, *Genesis*, *Exodus*, *Leviticus*, *Numbers*, and *Deuteronomy*. *The Prophetical books* are eight; in that class which the *Hebrews* call *The Former Prophets*, are, 1. *Joshua*, 2. *Judges* and *Ruth*, 3. *Samuel*, or what the *Latins* call *The first and second book of Kings*, 4. *Kings*: and in the other class which they call *The Latter Prophets*, are 5. *Isaiah*, 6. *Jeremiah*, 7. *Ezekiel*, and 8. *The twelve lesser Prophets*. *The Hagiographa* or *Sacred books* are nine; 1. *Job*, 2. *The Psalms*, 3. *The Proverbs*, 4. *Ecclesiastes*, 5. *Song of Songs*, 6. *Daniel*, 7. *Chronicles*, 8. *Ezra*, and 9. *Esther* ^Q. The *Jews* do not put *Daniel* in the rank of a *Prophet*, though they acknowledge him to have been a man inspired by God; and confess that his writings are full of the clearest prophecies concerning the

The Jewish division of the Canonical Books.

^P Luke xxiv. 44.

^Q See Prid. Con. P. 1. B. 5. under the year 446. p. 261, 262, of the Folio Edition.

time of the *Messiah's* coming, and what should happen to their nation. But for those reasons *JESUS CHRIST* gives him the name of a *Prophet*; and the *Jewish* doctors are much perplexed to find out a reason why they do not^r. It is, says *Maimonides*, because every thing that *Daniel* wrote, was not revealed to him when he was awake and had the use of his reason, but in the night, and in obscure dreams. But this is a very unsatisfactory account of it. Others think, that the name of a *Prophet*, was ordinarily given to those only, who were of a certain college, and whose business it was to write the annals; and that therefore their works were ranked among the prophetic books, though they did not contain any one prediction of any thing to come, as the books of *Joshua*, and *Judges*; whilst on the contrary, the works of those who were not of these colleges of the *Prophets*, were not ranked among the prophetic books, though they contained true prophecies.

The different manner of dividing the *Psalms* among the *Jews*, and *Greeks*, and *Latins*.

THE *Latins* agree with the *Jews*, as to the number of the *Psalms*, which is an hundred and fifty; but both they, and the *Greeks*, divide them differently from the *Hebrews*. In the *Greek Bible*, and the *Vulgate*, the ninth and tenth according to the *Hebrew*, make but one *Psalms*; and therefore in order to make up the number of an hundred and fifty, the hundred and forty-seventh is divided into two. I observe this, to prevent the Reader's being surprized, if he should find any quotations out of the *Hebrew-Psalms*, to disagree with those of the *Greek*, and *Vulgate*.

The Jewish division of the *Pentateuch*.

THIS is the general division of the sacred books among the *Jews*. But they divide the *Pentateuch* in particular, into *Paragraphs*, or

^r See *Prid. Con. P. 1. B. 3. under the year 534.*

Sections, which they call *Parasbes*; and which they divide into *Great*, and *Little Sections*. The *Great* ones contain as much as was formerly (and to this day they do the same,) read in a week. There are in all fifty four, inasmuch as there may be so many weeks in a year; for the *Jews*, as has been observed, are obliged to read all the *Pentateuch* over every year^f, finish it on the *Feast of Tabernacles*, and begin it again the next Sabbath-day^t. In the calendar I have given, I reckon but two and fifty weeks in the year, so that two and fifty sections would do for them; but the *Jews* in this division had regard to their intercalary year, which consists of thirteen months; and therefore in the ordinary year, that nothing might be omitted, they made two of these *Sections* into one. The *Little Sections*, which are subdivisions of the *Greater*, are made according to the subjects they treat of. And these *Great* and *Little* sections are again of two sorts; one of which is called *Petuchot*, that is, *Open Sections*, and the other *Setheumoth*, that is, *Close Sections*. The former begin, in the *Hebrew Bibles*, always at the beginning of lines, and are marked with three *Pe*'s, if it be a *Great Section*, and with only one, if it be a *Little Section*; because *Pe* is the first letter of the word *Petuchot*. Every *Open Section* takes its name from its first word; and thus the first Section in the whole Bible is called *Bereschith*, which is the first word of the book of *Genesis*. The *Close Sections* begin in the middle of a line, and

^f Maim. Hilcoth. Tephil. c. xiii. 1. ^t And from the time of Antiochus Epiphanes, they also divided the Prophets into 54 sections, which afterwards made the second lessons in the Jewish Synagogue-service. See Prid. Con. P. 1. B. 5. under the year 446. and p. 262, 263. of the Fol. Edit.

are marked with the letter D *Samech*, which is the first letter of the word *Sethumoth*; if it be a *Great Section* it has three *Samechs*, if but a *Little* one, only one.

EVERY *Great Section* is also again divided into seven parts, which are read by so many different persons. If any Priest be present, he begins, and a *Levite* reads after him; and in the choice of the rest, regard is had to their dignity and condition. The *Jews* also divide the *Prophetical books*, which they read jointly with those of *Moses*, in the same manner. And these divisions they call *Hasteres*, a term which signifies in *Hebrew*, to dismiss, or send away; because after this reading was over, they dismissed the people. I relate these customs of the *Jews*, to shew that *that* of the Church which relates to her reading the sacred books in her offices, is derived from the Synagogue. What part of the *Law* and *Prophets* the *Jews* read every month, may be seen in the *Jewish* calendar, which we have given in the former part of this work.

BUT beside all these, there are also other Sections which the *Jews* call *Sidras*. They are less than the *Parasbes*, and were marked in the sacred books, by the *Massorites*, either according to the diversity, or relation, of the passages, which they intended to clear up, by this division.

The division of the Scriptures into chapters and verses. THE *Jews* call the division of the *Holy Scriptures* into chapters, *Perachim*, which signifies *Fragments*. The *Christians* at first imitated the *Jews* in their manner of dividing the Scripture, and afterwards the *Jews* in their turns, adopted the *Christian* manner of doing it. Some pretend, that cardinal *Hugo* was the author of the latter; and that it was he who divided the Scripture into chapters,

chapters, as it now stands; but others pretend, that this was done in the time of *Charles the Great*. These Chapters are also at present divided into verses, which break off the connexion of the text, and divide the sentences from one another, whether they be entire or no. In the *Hebrew* Bibles, there is a sort of accent, which the *Hebrew* Grammarians call *Soph pasuch*, whereby they make this distinction. *Elias* the *Levite* observes, that this sort of division was not formerly in use among the *Hebrews*; and to this day, the book of the *Law*, which is read in the Synagogues every sabbath-day, has none of these distinctions, that is, is not divided into verses, as the *Hebrew* Bibles generally are. Nevertheless *Sixtus Siennensis* quotes St. *Jerom*, as saying in his *Preface to the Books of Chronicles, and Isaiah*, that for the ease of the Reader, he had observed the same distinction of verses in his *Latin* edition, and had placed them in the same manner, as he had found them divided in the *Hebrew*. But this holy Doctor may speak only of the first divisions. The verses as they now stand, are the invention of our Printers, a little after their art was first discovered ^v.

THE division of books into *Great* and *Little Sections*, does without doubt contribute to the clearing up of their matter. And for this reason, and because they found it practised in the Synagogues, the *Christians* also who imitated all that was good in them, divided the books of the *New Testament* into what the *Greeks* call *Pericopes*, that is, *Sections*, that they might be

^v The English Reader has a very complete historical account of the division of the Scriptures into chapters and verses, Prid. Con. P. 1. B. 5. under the year 446. p. 263, 270. of the Fol. Edit.

read in their order. Each of these *Sections* contained under the same title, all the matters that had any relation to one another, and were solemnly read in the Churches by the publick readers, after the Deacon had admonished the faithful to be very attentive to it, crying with a loud voice *ATTENDAMUS, Let us be attentive.* The name of *Titles* was given to these *Sections*, because each of them had its own *Title*. The division by verses in general is very ancient; but the number of the verses both of the *Old* and *New Testament*, as they are at present divided, is attributed to *Robert Stephens* ^w. *Henry* his son gives him the honour of it, in his preface to his *Concordance of the New Testament*. They, who most approve of this division, as it is at present used, agree that a much more convenient one might be made: since it often happens, that things which ought to be separated, are joined together; and things which ought to be joined together, are divided.

The division of the New Testament. THE *New Testament* may be divided into *Historical, Doctrinal, and Prophetical* books. The *Historical* are the four *Gospels*, and *The Acts of the Apostles*, which contain the history of the life of *JESUS CHRIST*, and of the establishment of the Church. The *Doctrinal*, are the *Epistles of St. Paul*, and the other *Apostles*. And the *Revelations* is a *Propetical* book which foretells what is to happen to the Church.

^w Not the division of the *Old Testament* by verses, but that of the *New only*, is ascribed to *Robert Stephens*. *Prid. Ibid.*

C H A P. III.

Of the Authors of the sacred books, and the time when they were written.

IT is taken for granted, that all the sacred books were written by men inspired with the HOLY GHOST, who were themselves enlightened, and their pens directed, by HIM; but nevertheless, it may not be improper to enquire, who were the persons God was graciously pleased to make use of in writing them, and at what time they lived.

THE *Pentateuch* is indisputably the work of *Moses*. An hundred passages, drawn as well from ^{Pentateuch.} the *Pentateuch* itself, as from the other sacred books, prove it. The objections that are made against it, are all easily solved; as that in particular is, wherein it is inferred from the account that is given of his death at the end of *Deuteronomy*, that he could not be the author of that book. For learned men make no difficulty of granting, that *Ezra*, who collected the *Canonical* books, at the return from the captivity, might put some notes in the margin, which are since crept into the text; or that he might add some things to them, which he thought necessary either to clear up the history, or complete it.

Joshua seems to declare clearly enough *, that ^{Joshua.} he is the author of the book which bears his name: but nevertheless, some learned men are of opinion, that it was not written till after the death of *Solomon*.

* Josh. xxix. 26.

Judges,
Ruth,
Samuel.

THE Author of the book of *Judges*, is unknown. Some attribute it to *Samuel*, whom they likewise make the Author of the book of *Ruth*, and of the two books which bear his name.

Kings,
Chronicles.

IT is probable that *The books of Kings*, and *Chronicles*, were written by *Ezra*, who composed them from several memoirs. *Theodoret*, in his *Preface to the book of Kings*, speaks of them thus: *There have been, says he, many Prophets, whose writings are lost, and whom we had not known any thing of, if they had not been mentioned in The book of Chronicles. It was customary for every Prophet to write down the transactions of his own time; and hence it is, that the Hebrews and Syrians, give the name of The Prophecy of Samuel to what we call The first book of Kings. The reading of this book is sufficient to convince us of this truth. For the Authors of The books of Kings could not have composed them, till long after the things which are mentioned in them, were transacted. For how could it be, that the same person who lived in the time of Saul and David, should give an account of what passed in the reigns of Hezekiah, Josiah, and Nebuchadnezzar; of the wars which the Jews then maintained; of the siege of Jerusalem; the captivity of the people; their transportation into Babylon; and the death of Nebuchadnezzar? Whence it is therefore clear, That every Prophet wrote an account of what was transacted in his own time; That others having collected these memoirs together, composed The books of Kings out of them; and That the other historians who lived since them, composed The books of Chronicles of those things which they who went before them, had omitted.*

IT is not known, who were the Authors of *Judith*,
the books of *Judith*, *Tobit*, and *Esther*. Judith,
Tobit,
Esther.

THERE is a great diversity of opinions about
the Author of the book of *Job*, and the time *Job*.
when it was written.

THOUGH the *Psalter* bears *David's* name, yet *Psalms*,
were not all the *Psalms* composed by him. They, *Proverbs*,
like the books of *Proverbs*, and *Ecclesiastes*, *Ecclesiastes*.
which are attributed to *Solomon*, are the works
of several persons. But the learned agree, that
The *Song of Songs* is entirely *Solomon's*. And *Song of*
some of the Fathers have thought, that the *Wisdom*.
book of *Wisdom* was his; but *St. Jerome* at-
tributes it to *Philo*. He says, that the genius
and character of the *Greek* orators appear in it.
Some think that this *Philo* was the same with
that *Alexandrinus*, of whom we have some works
remaining, and who lived under the Emperors,
Claudius, and *Caius*: but others think him to
have been a more ancient writer.

Ecclesiasticus was written in *Hebrew*, by *Je-* *Ecclesiasti-*
sus, the son of *Sirach*; and translated into *Greek*, *cus*.
by another *Jesus*, who was nephew, or great
nephew to the former.

THE Authors of the books of the *Maccabees*, *Maccabees*.
are not known ^y.

THE *Prophecies* bear the names of those to *Prophets*.
whom they belong ^z. Some men of understand-
ing, are of opinion, That the *Prophets* made abridg-
ments of the discourses they had made, and fixed
them up at the gates of the temple, that all the peo-

^y See *Prid. Con. P. 2. B. 3. Under the year 166.*

^z *Mr. Medewas of opinion, that the latter part of Zechariah's pro-*
phesies (viz. 9, 10, 11. chap. &c.) do rather belong to Jere-
miah, than him; and that not only, because the passage quoted
from Zech. xi. 13. is by St. Matthew called Jeremy's, Matt.
xxvii. 9, 10. but also for other reasons, which we see in his works,
p. 786, 833.

ple might read them; and That after they had been there long enough, the ministers of the temple might take them away, and place them among the archives; which is the reason, why we have not the *Prophecies*, in the order in which they were written. But the interpreters of Scripture have long since laboured to restore that order, according to the course of their history.

*The Books
of the New
Testament.*

It is well enough known, who were the Authors of the books of the *New Testament*; they are named in the beginning of every book, except *The Acts of the Apostles*; which nevertheless St. *Luke* shews himself to have been the author of, plainly enough. It was long disputed, whether St. *Paul*, was the author of *The Epistle to the Hebrews*; some, as *Tertullian*, attribute it to St. *Barnabas*; others, to St. *Luke*; others, to St. *Clemens*. And some think that St. *Paul* dictated it, and St. *Luke* wrote it; and this is the reason, why the name of the true Author, whom the *Jews* did not love, was not put to it. But we ought to say of this Epistle, what *Gregory the Great* says of the book of *Job*; *It is a vain thing to dispute about them who wrote these books; if men are once truly persuaded, that the HOLY GHOST is the Author of them.*

WHEN we know the Author of a book, and the time in which he lived, this consequently shews the time, when that book was written; and as then, we have set down, the times in which *Moses*, *Joshua*, *David*, *Solomon*, *Ezra*, *Isaiab*, and the other *Prophets* lived, in our abridgment of the *Jewish* history, we have no occasion to add here a chronological table of their works.

BUT that is not the case with respect to the new *New Testament*. We can only know

at what time the authors of these books wrote them, by the channel of tradition; without which it would be impossible to prove that any of them were truly theirs, whose names they bear. It is certain, that JESUS CHRIST wrote nothing himself; and it is nowhere said in Scripture, that he commanded his Apostles to do so. God had on the contrary, formerly said by the mouth of the Prophet *Jeremiah*, *I will put my law in their inward parts, and write it in their hearts*; which led the Holy Fathers to say, that the Church might have subsisted without the Scripture, if *Christians* had continued in Charity and Truth. And indeed, as several of the books quoted in Scripture are lost, why could not we have been *Christians*, as we now are, if those books we have, had been lost too? A living tradition might have been sufficient for it. And this is what St. Chrysostom says, ^a; *Our life ought to be so pure, as that we should have no need of the assistance of the Holy Scripture; and grace alone supplying the place of all books, the law of God ought to be written in the bottom of our hearts, not with ink, but by the impressions of the HOLY GHOST. But if we have lost this first advantage, let us at least embrace that which we have left, and which ought to be as a second plank to us, after a shipwreck. God has himself sufficiently shewn us, both by what he has said, and done, how much this first estate was happier than the second. For he spake to Noah, to Abraham, and to those who were descended from him, to Job, and to Moses, not by letters and characters, but immediately by himself; because the purity of heart which he found in them, made them susceptible of this extraordinary grace. But the Jewish*

^a Serm. 1. upon St. Matth.

people having since fallen into an abyss of all vice, it became necessary that God should make use of letters and tables, and treat with them by writing. God has in the New Testament shewn again the same conduct, which he had shewn in the Old; and he treated the Apostles, as he did the Patriarchs. JESUS CHRIST left them nothing in writing; but he promised them the grace of his HOLY SPIRIT, to be to them instead of all books. St. Irenæus assures us, that at the time when he wrote, the Church had already extended itself far among the barbarous people, who had no knowledge of letters. But it pleased God at length, not to suffer his Church to be deprived of the great advantages which she draws from the sacred books of the *New Testament*. It was but for some time that she was without them; which nevertheless was long enough, as appears by the testimonies of *Eusebius* and St. *Jerom*, who set down the time in which each Evangelist wrote, which may also be found in the ancient MSS.

WHAT is indisputable in this matter, is, that there does not appear any command to the *Evangelists* to write. They all wrote some years after the passion of our Lord JESUS CHRIST, and St. *John* not till towards the end of the first century of the Church, which must consequently have been without *his Gospel*, till that time. Where then were the written words, *In the beginning was the Word*, &c. at that time? It could then be only in the hearts of the faithful, who only approved of what this Evangelist had written after so long a time, because they found it conformable to what they, or their fathers, had learned from the mouth of JESUS CHRIST himself. The consequence of which is very clear,
namely,

Chap. III. *the* Holy Scriptures.

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namely, that we are to receive our interpretation of the Scripture from tradition, as she has preserved it. The chronology of the books of the *New Testament*, as we find it in the ancient manuscripts, and as it has been generally received, is this:

	Year after the passion of our Lord Jesus Christ.	Year of the vul- gar Æra.
St. <i>Matthew</i> wrote his Gospel	6.	39.
St. <i>Mark</i> wrote his	10.	43.
St. <i>Peter</i> wrote his <i>First Epistle</i> ; and St. <i>Paul</i> at the same time wrote his <i>First Epistle to the Thes- salonians</i> , which was soon fol- lowed by the <i>Second</i> .	19.	52.
<i>The Epistle to the Galatians</i> , and St. <i>Luke's Gospel</i> were written	23.	56.
THE year following St. <i>Paul</i> wrote the two <i>Epistles to the Co- rinthians</i> , and that to the <i>Ro- mans</i>	24.	57.
THE <i>Epistles to The Philip- pians</i> , to <i>Philemon</i> , to the <i>Co- lossians</i> , the <i>Ephesians</i> , and the <i>Hebrews</i> , were written	29.	62.
THE year following St. <i>Luke</i> wrote <i>The Acts</i>	30.	63.
THE two <i>Epistles to Timothy</i> , that to <i>Titus</i> ; and the <i>Second E- pistle of St. Peter</i> , were written in the same year	33.	66.
THE year in which the <i>Epistles</i> of St. <i>James</i> and St. <i>Jude</i> were written, is not known.		
St. <i>John</i> , being banished into		

the isle of *Patmos*, wrote his *Revelations* there 61. 94.

Two years after, he wrote his *Gospel* 63. 96.

His *three Epistles* were written towards the end of his life 65. 98.

FROM which Chronology it appears, that *The Epistles of St. Paul* are placed in the *New Testament* rather according to the dignity of the cities, to which they were sent; than according to the order of time, in which they were written. For *The Epistles to the Thessalonians* were those *St. Paul* wrote first, though that to *The Romans* is placed before them ^b,

C H A P. IV.

In what language each book of the Holy Scriptures was written; of what authority it has been in the Church; and of the canonical books.

The Languages in which the sacred books were written.

THE books of the *Old Testament* were all written in *Hebrew*; except the books of *Wisdom*, *Ecclesiasticus*, *Tobit*, *Judith*, and *The Maccabees*, which we have in *Greek*: and some additions which have been made to *Jeremiah*, under the name of *Baruch*; and some other ad-

^b *Bishop Pearson agrees with our Author pretty exactly in this chronology, so far as relates to St. Paul's writings: (see his Annales Paulini) but Dr. Mills differs from him something, in every particular; and in some, very considerably. (See his Prolegomena, page 1-22)*

ditions

ditions to *Daniel*, which are likewise found only in *Greek*. St. *Jerom* says he translated *Tobit*, and *Judith*, from the *Chaldee*; and that he had seen *The first book of Maccabees* in *Hebrew*; and the *Second*, in *Greek*. *Daniel* talks *Chaldee*, from *ch. ii. v. 4.* to the *viiith chapter*; and *Ezra* does the same thing, from *ch. iv. v. 8.* to *ch. vii. v. 27.* *Jeremiah* has some *Chaldee* passages, in his tenth chapter; and there are some *Arabick* words, in *Job*.

EXCEPT St. *Matthew*, who wrote in *Hebrew*, all the Authors of the *New Testament* wrote in *Greek*. In the Gospel, we find some expressions, such as *Talitha Cumi*, and *Eloi Eloi Lamma Sabacthani*, which are called *Hebrew* ones; but they are really either *Syriac*, or *Chaldee*; which was the language of the *Jews*, after their return from the captivity, and is very different from the ancient *Hebrew*.

WHEN we said, that the sacred books were most religiously preserved, we would not be understood to speak of the copies which were written by the hands of those who penned them; but of the Scripture as considered in itself: which it has pleased God to watch over, with so much care, that it is come down to us pure and free from any error, after a succession of so many ages. St. *Austin* proves, that the *Hebrew text* could not be corrupted by the *Jews*; and St. *Jerom* always calls it, *The Hebrew truth*: which for that reason, deserves our esteem. For tho' *Justin Martyr*, and some others suspected it, and seem to reject it; yet this was not, because they had examined it; but because they judged of it, by the *Greek versions* which the *Jews* had made of it, since the Church had been founded. The Authors of these *Versions* had, as St. *Jerom*

*The Purity
of the
Scriptures.*

says, obscured many of the mysterious types of JESUS CHRIST, by a malicious interpretation : so that, it was the difference between these *Versions*, and that which had been made before the coming of JESUS CHRIST, and was then used in the Church, which gave occasion to some of the Fathers to believe that the *Jews* had altered the *Hebrew text* ; because these *new Versions* appeared to them, to have some alterations in them.

Of Cano-
nical and
Apocry-
phal books.

THERE has always been a distinction between those of the sacred books, whose authority is unquestionable ; and those, whose esteem is, as St. *Jerom* speaks, *chiefly founded in their antiquity*. And from hence it has come to pass, that all particular Churches have not had the same *Canon*, that is, the same *catalogue* of the sacred books ; but the same book, which has by some been thought to be *Canonical*, has been excluded out of the *Canon* by others. Which is evident from ecclesiastical history, and was the consequence of what we have before observed ; namely, that the sacred books were not all written at once. For on this account it was, that the different *Christian Churches* could not all come to the knowledge of every one of them, at the same time. And St. *Austin* gives this rule, on account of this diversity ; *Those books of Scripture*, says this Father, *which have been received by all the Catholick Churches, must be preferred to those which have been rejected, by some Churches : and with regard to those which have been received by some, and rejected by other Churches ; we must consider both the number, and the dignity of those Churches which receive, or reject, them, if we would determine their authority. If the number of the Churches appears to be for some of these books, and those of most dignity, for others*
of

of them, I then think them to be of equal authority.

THE sacred writers did not (as has been several times observed) compose their works, all at one time, and in one place ; but did it, as occasion offered, and without any concerted design. And from hence it came to pass, that all the Churches did not receive their writings immediately, and at the same time, as has been just now observed. This, I say, was the reason, why they did not immediately know them, and therefore could not approve of them. It was not only their Authors which gave these books their authority, but also the judgment which the Churches made of them, and the approbation they gave to them. And this is the reason why St. *Jerom* ^c, speaking of *The Epistle to the Hebrews*, said, that it was of little consequence to know who was the Author of it, since it was daily read in the Church. Nor ought the Reader to be ignorant of the distinction which the learned make, when they speak of the *Canonical* books ; namely, between those which are placed in the catalogue of the sacred books, and those concerning which it is disputed whether they ought to be placed in it, or no. *Sixtus Siennensis*, and *Bellarmino*, divide the sacred books into three classes. In the first, they place those, whose authority has never been questioned in the *Catholick Church* ; in the second, those which were not received at first, but which were nevertheless read in the publick assemblies, as books that were useful and edifying, though they were never placed upon the same foot of authority, as the former ; and in the third, they place the

^c *Epistle to Dardanus.*

books which were of no authority : which if I may so speak, could not be made to appear in publick, but were obliged to be as it were concealed : and they were therefore called *Apocryphal*, that is, *concealed*, or such as could not be used in publick. The second sort were for distinction sake called *Ecclesiastical books*, as we learn from *Ruffinus*, who after having given an account of all the books, which were in his time looked on as *canonical*, adds, *These are the books which our Fathers have placed in the Canon of the Scriptures, and have left us to be the rule of our faith. There are other books likewise, which they have preserved for us, but they have not given them the title of Canonical, but of Ecclesiastical books; because they might be publickly read in the Assemblies.* This is the proper meaning of the word *Ecclesiastical*. *Ruffinus* likewise gives us a catalogue of those books, which might be read in the Church, that is, in the Assemblies of the faithful, *for the edification of the people*, as *St. Jerom*^d speaks, *But not to prove the truth of the Catholick doctrines by them.* So that, though the books which were in the second *Canon*, were joined to those of the first, yet they had not always the same authority. In the third class of sacred books, (that is, of such as some people thought sacred,) were, as we have said, those, which were never read publickly in the Church, and which were not only unknown, as to their Authors, but which were likewise obliged to be kept *concealed* from the publick, and were therefore called *Apocryphal*, in opposition to the *Ecclesiastical* books, which were read publickly. We learn from *St. Athanasius*, that among the

^d *Preface to the Proverbs.*

books which were not included in the sacred *Canon*, there were some, which were doubted of, and disputed about; and others which were certainly *Apocryphal*. So that, if there were any disputes about some books which are now in the *Canon*^e, this proceeded only from hence, that some particular Churches did not at first know them. And therefore, these disputes ought to be so far from lessening the respect we ought to have for the *sacred* books, as to increase it; for they are so many proofs, of the care the Church took to distinguish those books which had really been the work of the HOLY GHOST, from others; and to prevent the supposititious books from being received as genuine: of which St. *Austin* says, *Let us lay aside these books, which have been called Apocryphal, because their Authors were not known to our Fathers, who have by a constant and certain succession transmitted down to us the Authority and Truth of the Holy Scriptures. Though some things in these Apocryphal books are true, yet as there are in them multitudes of others which are false, they are of no authority.* And in another place, speaking of the same books, he says; *Why have not these books been admitted into the Canon of the Scriptures; unless it be, because all antiquity has suspected them, and could not discover whether they were truly theirs, whose names they bear?* And then he adds, *The Hereticks have published many books under the names of Enoch, and other Prophets; and others, under the names of the Apostles; but the Church after having carefully examined them, has rejected them, as Apocryphal.*

⁊ Viz. of the Church of Rome.

SOME of those books, which are at present found in the *Canon* of the Church of *Rome*, have not been universally thought to be authentic by the Fathers ; but nevertheless, as they were not afterwards rejected, but publickly read in the assemblies of the faithful, and supported by the testimonies of *Ecclesiastical* persons, as *St. Austin* says, concerning the books of *Wisdom*, and the *Maccabees* ; we can therefore make no just objection, against their being in the *Canon*: since the present *Canon* ^f does not only contain the books whose authority has been always unquestionable; but all those also, which have been looked on, as books of edification only, and were for that reason, read in the Church, in the first ages.

THEY, who treat expressly on the *Canonical* books, as *Sixtus Siennensis* in his *Bibliotheca Sancta* does, tell us, what the ancient Fathers said of these books. All the books of the *Old Testament*, which are in *Hebrew*, and in the *Jewish Canon*, are of the first class. And the same may be said of all the *New Testament*, excepting only some parts, which we are going to mention. *Sixtus Siennensis* places *The additions to Esther* ; (because *St. Jerom* says, that he could not find them in the original, and had in his version distinguished them from the other parts of that book, because he had translated them from the *Greek*) *The prayer of Jeremiah* ; *The book of Baruch* § ; all that is in *Daniel*, after the twelfth chapter, in which is, *The history of Susannah*, *The prayer of Manasseh*, *The Song of the three children in the furnace*, and *The history of Bell*

^f Viz. of the Church of Rome.

§ See *Prid. Con. P. i. B. 1. Under the year 595.*

and the Dragon; in the second class. St. *Jerom* translated all these from *Theodotion's* version, not having found them in the *Hebrew*. And in the same class are also placed, *Wisdom, Ecclesiasticus, Judith, and Tobit*. St. *Athanasius*, who says these books are not *Canonical*, observes that they were nevertheless read to the *Catechumens*; and the same Father places the four books of *Maccabees* among those which were contested, or *Apocryphal*. In the *New Testament*, were placed in the second class of sacred books, *The last chapter of St. Mark^h*; what St. *Luke* says of *JESUS CHRIST's sweating drops of blood*, and of *the apparition of the Angel at the pool of Siloam*; *The history of the woman taken in adultery*; *The Epistle to the Hebrews*; *That of St. James*; *The second, and third Epistles of St. Peterⁱ*; *That of St. Jude*; and *The Revelations*.

MANY objections are made against the histories of *Tobit, Judith, and Susannah*. Neither *The books of Kings*, nor *Josephus*, make any mention of the time, in which they are to be placed; and it is difficult to reconcile them with what is said in the other books, whose authority has never been questioned. But as these difficulties have no relation to morality, or at least cannot corrupt it; and as these histories are edifying; the holy Fathers have therefore thought these books proper to nourish the piety of the faith-

^h Perhaps our Author here means the last chapter of St. John's Gospel, which some have thought to be added by some other hand; and not by St. John himself. The pretences for which are answered by Mill, Proleg. p. 29, 30.

ⁱ Our Author I presume either means, only The second Epistle of St. Peter, or The second and Third of St. John, or perhaps all three. For they were none of them received into the first Canon; V. Millii, Prolegom. p. 23--28.

ful, abstractedly from the historical truth of them. As for example, the book of *Job* would be useful, even though this holy man should never have existed. And thus the history of *Susannah* is an example of a wonderful chastity, notwithstanding the truth of the history has been disputed from the very first ages; as appears by *Julius Africanus's* letter to *Origen*, and *Origen's* answer. Some have asserted, that *Job*, *Judith*, and *Tobit*, are only allegories: and the *Jews* pretend, That there never was such a man as *Job*, and That the book which bears his name, is nothing but a parable. He certainly was not an *Hebrew*, and consequently could not be one of the people of God, whoever he was; and in short, it is now impossible to discover, who was the Author of the book, which bears his name, or what the time, in which it was written. It is a sort of poem; and as *St. Jerom* pretends, there are verses in several parts of it. Some think, That the book of *Judith* was not written, till the reign of *Antiochus* King of *Syria*; That *Judith* represents *Judæa*, which at the time of this persecution, was like a desolate widow; That her sword signifies the prayers of the Saints; That by *Bethulia* is meant the Temple, or the house of the Lord, which is called in *Hebrew*, *Bethel*; That *Nebuchodonosor* signifies the devil; and That by *Holofernes*, whose name signifies a *Minister of the Serpent*, is meant *Antiochus*.

The Jew-
ish Canon.

THE *Hebrews* put only those books into their Canon, which were written before, or in, *Ezra's* time; because, they have had no prophet since him^k. And

^k The Dean of Norwich thinks it is most likely, that the Jewish Canon was begun by *Ezra*, and completed by *Simon the just*; and that

And it is not therefore a necessary consequence that those histories which are written only in *Greek*, and consequently are since *Ezra's* time cannot be true, because they are not in the *Hebrew Canon*. Nor is it therefore surprizing, that the *Hebraising Jews*, that is, those who made it a matter of religion not to use any language but the *Hebrew*, should refuse to put those books into their *Canon*, which were written only in *Greek*. But it is probable, That the other *Jews*, who were called *Hellenists*, because they used the *Greek* tongue, received them as *canonical*; and That it was from them, that the *Christians* received them. These *Hellenists* seem to have been more ready to join the *Christians*; and it may be said, that the *Catholick Church* sprung up in their *Synagogues*; for we see, that the *Apostles* frequented the *Synagogues*. And therefore the Church would not entirely reject these books which were written only in *Greek*, and which may be supposed to have been the work of some *Hellenist-Jew*: which is the reason, why they were not approved of, by the *Hebraizers*, who were their enemies.

As to the *Canon* of the books of the *New* The Canon of the New Testament. *Testament*, it is proper to observe, that some of these books not having been written [long] before the second century, this *Canon* could not be made before that time. But the exact time, when it was made, is not known¹. It could not

that the books of Chronicles, Ezra, Nehemiah, Esther, and Malachi, were not added to the Jewish Canon, till Simon's time. Conn. P. i. B. 5. Under the year 446. p. 262. of the Folio Edition. What Ezra did to the Canon, is there largely related from p. 261. to p. 273. as what Simon did to it, is P. i. B. 8. Under the year 292.

¹ Dr. Mills places the collection of the Gospels into one body, (n h: sh)

not have been made by the general consent of all the Apostles, because the greatest part of them were already dead, before it was made. Nor does it appear, that they had any express command for writing at all; but they wrote as occasions offered themselves, and as they were *moved by the HOLY GHOST*. Their works did not at first appear any where, but in the places for which they were written; but afterwards the other Churches came to the knowledge of them, and put them into their *Canon* or *Catalogue*, of sacred books. And it must likewise be here observed, that certain histories, which were received by some Churches, from an unsuspected tradition, were by them added to those histories, which the *Evangelists* had written. Thus those Churches, which looked upon *The history of the woman taken in adultery* as certain, added it to *The Gospel of St. John*, who did not himself write it: and this is the reason why this story is not found, in all the copies of this Gospel.

CARDINAL Palavicini says in his *History of the Council of Trent*, that it was there proposed to distinguish between two sorts of *Canonical* books; but that the Council judged, that as this difference was sufficiently known to the learned, it was more proper not to make any alteration in the *Canon of Scripture*, which had continued as it then was, for several ages. And indeed, the *Canon* which St. *Austin*^m gives us, is the same which that Council approves of; but this Father observes, that all these books were not re-

(which he calls Canon Evangelicus) in the year of Christ 99 or, 100: and that of the Epistles, and Acts, (Canon Epistolicus) about the year 110. V. Prolegom. p. 23.

^m De Doctrina Christiana, lib. ii. caps 8.

ceived

ceived by all the *Christian Churches*, as *canonical*.

IT were needless to repeat here, the names of all the *Apocryphal* books, since they are cut off from the Bible: there are now only the *Prayer of Manasses*, and the *third and fourth books of Esdras*, left joined to it, and these are usually printed in a smaller character to distinguish them ⁿ. In the *Greek Bibles* there is a *third book of Maccabees* ^o.

IT is certain that we at present have not all the books, which were formerly reckoned among the sacred books. It is much disputed indeed, whether *The book of the wars of the Lord* ^p, *The book of the Covenant* ^q, and *The book of the Just*, or of *Jasher* ^r, were of this number; but it is universally agreed, that the works of *Nathan*, *Gad*, *Shemaiah*, *Iddo*, *Abijah*, *Jebu*, and several others, which are quoted in Scripture, are lost. They were lost, either through the negligence, or the malice, of the *Jews*; who as *Jeremiah* complains, burnt some of them: and *Deuteronomy* itself was long forgotten, and was not found till the reign of *Josias* ^s.

BUT I could not excuse my self from touching, at least lightly, upon what relates to the authority of the sacred books; and shewing, which were the books, whose authority has never been doubted; and which those, whose authority has been for some time questioned. St.

ⁿ Qu. In what editions of the Vulgate the Apocrypha is so distinguished.

^o And in some MS. Greek Bibles there is a fourth book of Maccabees, which is Josephus's history of the Martyrs that suffered under Antiochus Epiphanes. See Prid. Conn. P. ii. B. 2. under the year 216.

^p Num. xxi. 14.

^q Ex. xxiv. 7.

^r Josh. x. 13.

^s 2 Kings xxii. 8.

Jerome, when he wrote to *Leta*, concerning the education of her daughter, thought it necessary That this distinction should be told her; and That she ought, above all things to have distinguished those books which the Church approved, from those which she rejected, as having no authority. *Let her take great care*, says he, *about these Apocryphal books: and if she will sometimes read them, not in order to find in them, the truth of the doctrines of religion, but out of respect to the intent of them; let her know, That these books were not written by those Authors whose names they bear; That there are several falsehoods interspersed in them; and That a great deal of prudence is necessary, to be able to pick gold out of dirt.*

IT is not to be imagined, that all things happened exactly as they are related in some pious histories. It was not the design of those who wrote them, to have it thought so. They thought, that in order the better to explain, what they intended to teach, and to set good patterns before our eyes, they were at liberty to invent histories, and adorn them. Which is the judgment that may be made of the Authors of some books in the Bible, which are not in the *Jewish Canon*. As their design was good, and what they did, may be looked on as a work of piety, it was with reason, that they were received into the number of those books, which were permitted to be read in the Church: And no wise man can draw from thence this consequence, That every thing that is reported in them, must therefore necessarily be true.

AND we again say, that what has been observed concerning the different classes of the sacred books, ought to be so far from causing any one

one to doubt of any of them ^t, as to be rather a confirmation of their authority. For if any one of them was not received in any Church, this does not imply, that it was therefore rejected; but that this Church did not at first come to the knowledge of it. So that, what has been remarked, is a proof of the care with which the Church always examined into the authentickness of the sacred books; in order to distinguish them from those, which ought not to have the same value set upon them. And when after several examinations, and after enquiring into every thing that is certain in tradition concerning it, she has once received a book ^v; this is a proof, that she has found it to be at least useful, and that *Christians* may read it with edification. And then it is no longer of importance, to know what was the origin of this book: what is to be said on that subject, may be curious, but it is not necessary; for the Church determines nothing concerning that book, but that it may be read with advantage.

^t That is, I presume, to doubt of the authority of any of those books which are now admitted into the first class, and are strictly canonical. ^v Viz. into the Canon in any sense, even though as apocryphal only.

C H A P V.

Of the Hebrew tongue, which is the original text of the sacred books. The antiquity and propriety of it.

*The books
of Scripture
written in
Hebrew.*

AFTER having spoken of the books contained in the Bible, it is necessary to examine into the language in which they were written. Nothing can give more light into them, than the knowing the character, turn, and properties, of that language. There is no room to doubt, but that as the Scripture, properly speaking, is nothing else, but a book full of the promises which God made from the beginning of the world; so he made use of the most ancient language, that was in use among those pious men, to whom he communicated his promises. Now, the *Hebrew* tongue was the first of all languages; it was that which *Adam* spoke: the confusion of languages after the deluge, made no alteration in it; and it is therefore the mother, and source of all other languages. And this is what I pretend to shew in this chapter, and with it the antiquity of the books of *Moses*, which the most ancient writings of the Pagans, cannot come near.

*Whence the
Hebrew
tongue de-
rived its
name.*

By the *Hebrew* tongue, I mean that, which was spoken by *Abraham*, *Isaac*, *Jacob*, and the twelve Patriarchs; which was afterwards preserved among their posterity; and in which *Moses* wrote; it being improbable, that he should make use of any other language, than that which was in use among the *Jews*. This language derives its name, either from *Heber*, great grand-son

son to *Shem*, whose posterity had been called *Hebrews*; or rather, from its being the mother-tongue of the descendants of *Abraham*, who might have been called *Hebrews*, not because they descended from *Heber*; but because, *Abraham* having received a commandment from God, to leave the country where he lived, which was beyond the *Euphrates*, passed that river and came into the land of *Canaan*, where the inhabitants of the country, gave him the name of *Hebrew*, that is, *one that has passed over*; as the *French* call all those that live beyond the mountains, *Ultramontanes*, [and as the *English* call all those who come from other parts into their island, people who come *from beyond sea*.] And one proof, that this is the true etymology of the word *Hebrew*, which was given to the posterity of this Patriarch, is this; That though there were six generations between *Heber* and *Abraham*, yet none of these descendants of *Heber*, were called *Hebrews*, but *Abraham* was the first who bore that name.

THE reasons that demonstrate the antiquity The Antiquity of it. of the *Hebrew* tongue, are many. In the first place, the names which the Scripture explains, are therein drawn from *Hebrew* roots. It was thus that the first man was called *Adam* ^w, because he had been formed out of *The earth*, which in *Hebrew*, is called *Adama*. The first woman was called *Eve* ^x, because she was the mother of all living; *Evach* in *Hebrew* signifying to live. The name of *Cain*, which comes from *Cana*, (which signifies to acquire, or get) alludes to what *Eve* said when she was delivered of him, *I have gotten a man from the Lord* ^y. The explanation of these names is not to be

^w Gen. ii. 7.^x Gen. iii. 20.^y Gen. iv. 1.

found in any language, but the *Hebrew*. It is in that alone, we see the reasons, why the first men were so called; as why in the present instance, the first man, who was formed out of *the earth* was therefore called *Adam*. This relation between names and things is not to be found in any other language. There is no other, in which the name of *Adam* can be derived from a word, which signifies *earth*. It may perhaps be said, That it was not till long after the creation of the world, that these names which we think the first men had, were given to them: That it was the *Hebrew* Historians who derived their names from their own *Hebrew* roots; and That for instance, *Moses* was so called by the *Hebrews*, because he had been *drawn out of the waters*, which his name, in the *Hebrew* tongue, properly signifies; but that *Pharaoh's* daughter, who gave him a name when she drew him out of *the Nile*, could not have given him this *Hebrew* name, because she could not speak that language; and that therefore it was *Moses* himself who gave himself that *Hebrew* name. And it is true indeed, that we read in the *Vulgate*, that *Pharaoh's* daughter called this child *Moses*, because, said she, *I have drawn thee out of the waters*²; but the verb, which the *Vulgate* has rendered by the first person, *I have drawn*, may according to the *Hebrew* text, be rendered by the second, and then it will be *Jochebed*, *Moses's* own mother, who gave him his name. And therefore the true sense to be given to this passage is this; That *Jochebed* took the child, and nursed it, and when she afterwards presented it to *Pharaoh's* daughter, she said to her, *We have given this*

² Ex. ii. 10.

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55

child the name of Moses, because you drew it out of the waters.

THE names of an infinite number of people who are descended from the *Hebrews*, do also shew the antiquity, both of the nation, and language^a. The *Assyrians* for instance, derive their name from *Ashur*; the *Elamites*, from *Elam*; the *Arameans*, from *Aram*; the *Lydians*, from *Lud*; the *Medes*, from *Madaï*; and the *Jonians*, from *Javan*; who all descended from *Shem*, *Ham*, and *Japhet*. These names signify nothing in any other language but the *Hebrew*, which shews that they are derived from thence; as are also the ancient names of the Pagan deities. *Saturn* comes from *Satar*, which signifies *to hide one's self*. The poets feign, that this God, flying from *Jupiter*, hid himself in *Italy*, which was therefore called *Latium*, from a *Latin* verb, which also signifies *to hide one's self*; unless we choose to derive it from the *Hebrew* word *Louth*, which has the same signification. *Jupiter* is derived from *Jehovah*; *Ceres*, from *Gheres*, which signifies *Grain*: *Vulcan*, from *Tubalcain*, who first found out the art of using *Iron*, and *Copper*^b; and *Belus*, from *Beal*, which signifies *Lord*: all *Syria* was full of Gods of this name. To which we must add the remark, which several learned men have made, That there is no language, in which some remains of the *Hebrew* are not to be found. Father *Thomasin* has shewn,

^a Notwithstanding these proofs of the antiquity of the *Hebrew* tongue, Mr. Du Pin gives the preference, both as the most ancient, and as the first language, to the *Chaldee*; and both largely and forcibly supports his own opinion, and answers all the objections which are here brought against it. See his *History of the Canon of the Old and New Testament*. B. 1. ch. 4. § 1.

^b *Brass. Engl.*

in a treatise written for that purpose, that all other languages are derived from it.

THE Scripture tells us, that before, and even after, the deluge, till such time as men had formed the design of building the tower of *Babel*, the whole earth spoke but one language. Which is not at all surprizing, since they were all the children of the same Father, and were all but one family. But God made use of the confusion of tongues, to confound the vanity of those, who undertook to build this tower. So that, the multiplication of languages was a punishment; and what could in effect be more troublesome, than not to be able either to understand other men, or to make one's self understood? It is most probable, that the first language was preserved in its purity, in the family of *Shem*, who always adhered to the worship of God, and was therefore exempt from that confusion, which God threw into the language of those, who revolted from him.

THE *Greeks* make no difficulty of acknowledging, That letters were brought to them by the *Phœnicians*; and That they are indebted to *Cadmus*, for them. He lived in the time of *Othniel*, one of the Judges of the *Israelites*; which was therefore long after *Moses* had been dead. How much more ancient therefore, must the books of *Moses* be, than any the *Greeks* wrote? And indeed, if history had not told us this truth, the relation which the *Greek* letters bear to the *Hebrew* ones, would have been of itself sufficient to have convinced us of it. Who does not see that the *Greek Alpha*, is nothing else but the *Hebrew, Aleph*; and their *Beta*, but the *Hebrew, Beth*? And whereas these names signify nothing but the names of the letters among the *Greeks*; they signify something

thing else among the *Hebrews*, as we shall shew hereafter. Besides, the *Phœnicians* had the same language, as the *Hebrews*; as appears by the *Pu-nick* words we find in *St. Austin*, which are *Hebrew* ones: for, all the world knows, that *Carthage* was a colony of the *Phœnicians*,

THOUGH the Captivity of *Babylon* lasted but ^{The He-} seventy years, it entirely changed the *Hebrew* ^{brew} language; so that the *Jews* brought back from ^{tongue} thence, the *Chaldee* mixed with the ancient *He-* ^{changed} *brew*. It is the opinion of the learned, that it ^{during the} *Captivity*. was then, that the *Hebrew* language ceased to be the vulgar tongue; and we have one proof of it in the book of *Nehemiah* ^c, where *Ezra* and he, were obliged after having read the text of the law to the people, *to explain it*. Hence came the *Chaldee Paraphrases*; for, after the doctors had read the sacred books to the people in the synagogues, they began to explain them in the vulgar tongue, which was then the *Chaldee*. Some have called the *Hebrew*, *Chaldee*; as *Philo* does, who says, that the sacred books were written in the *Chaldee* language. Nor did the *Jews* confine themselves only to speaking *Chaldee*, they likewise wrote their books in this language, till the destruction of the Temple, and even afterwards; so that, the ancient *Hebrew* is now no where to be found in its purity, but in the books of the *Old Testament*.

AND it is thought that the *Jews* changed so ^{The He-} much as their very characters, ^{brew Cha-} during the *Captivity*. It is the opinion of *Eusebius*, and *St. Jerome*, that ^{acters also} *characters* ^{changed.} *also* *changed*.

^c Ch. viii. 7. *M. Du Pin* (in the place last quoted) interprets this explaining of the Scripture by *Ezra*, and *Nehemiah*, not to signify the turning it into *Chaldee*, as the more intelligible language, but the explaining the difficult places of it, so as to adapt it to the understanding of the common people; and offers several reasons to prove, that the *Hebrew* language could not be so entirely lost, as is here supposed, till some time after the captivity.

Ezra,

Ezra, who collected the *canonical* books, and placed them in their order, wrote them in the *Chaldee* character. St. *Jerome*^d explains himself concerning it thus; *It is certain*, says he, *that Ezra a Doctor of the Law, after he returned to Jerusalem, and the Temple had been rebuilt under the conduct of Zorobabel, found other characters, [than the ancient Hebrew] which are those we now make use of: whereas before that time, the Hebrew and Samaritan characters were the same.* *Eusebius* gives this reason for thus changing the characters; That *Ezra* dictated the sacred books; and That he gave them to the *Jews* in different characters, for fear they should intermix with the *Samaritans*. But the true reason is, that the *Jews* having lost their books, accustomed themselves not only to speak the language of the *Chaldeans*, but also to make use of their characters. The character now used in the *Hebrew* Bibles, is called *the square character*, from its figure; and the *Chaldee* or *Assyrian* character, because it came from the *Chaldeans*; and though it be different from the ancient *Hebrew* character, yet it still passes for the *Hebrew*. But what is surprizing, is, that the *Jews* should notwithstanding this novelty pretend, That there are innumerable mysteries contained in the characters which are at present found in the *Hebrew* Bibles, (that is, in these new characters,) under the form, and figure, of the letters, and under their different strokes, and accents. All these mysteries must be very vain and imaginary, since the characters are novel. In support of this opinion, they say, That the law has ever since the time of *Moses* been written in two sorts of characters, the one *sacred*, and the other *profane*: and pretend, That

^d Preface to the books of Kings.

the present is this *sacred* character; and That the *prophane*, is that which *Ezra* left to the *Samaritans*, and has from them taken its name. The *Talmudists* themselves give the name of *Affyrian* to the *Square characters*; but, say they, this is not, because it came from the *Affyrians*; but because, the Law which is written in these characters makes the *Israelites happy*: the same *Hebrew* word which signifies *the people of Affyria*, signifying also, *happiness*. *Happy*, say the *Rabbins*, is the *Scripture*, which God engraved with his own finger.

Capellus and *Buxtorf* dispute with warmth about the truth and falshood of these imaginations. But it is not very necessary, that I should here relate the reasons they bring on both sides, in order to judge whether the present *Hebrew*, or the *Samaritan* character, be the more ancient. We need only to consider, 1st. That the letters of the *Greek* alphabet, are most like the *Samaritan* characters, when they are turned upside down; and That letters were conveyed into *Greece*, by the *Phœnicians*, who were neighbours to the *Hebrews*: and 2^{dly}, That we find that the characters which are written round the ancient shekels (one of which we have engraven in the table of ancient coins) are *Samaritan* ones. It cannot be said, that these shekels were *Samaritan-money*, because they have upon them the figure of the Temple, with this inscription, *Jerusalem the Holy*. The *Samaritans* were far from having so much esteem for that city. And here we shall observe by the by, That the shekels, on one side of which is the figure of *Solomon*, with some of the modern *Jewish* characters round it, are counterfeits: for, the law forbade the engraving the image of any man, even of a King.

THESE

Of the
Points, and
their use.

THESE are remarks, which I thought of some importance to make: and to them I shall add another, which is no less necessary; and that is, That in the *Hebrew* language, the *Vowels* are not written with the *Consonants*, but are written over, or under them, and are made like *Points*; which is the reason why they are called by that name. It is disputed among the learned, whether these *Points* are as ancient as the language itself; or whether they were invented after the consonants. And it is somewhat difficult to conceive how a language could be without *Vowels*, and how it can be either written or understood, without them. But it is well known, That, tho' these *Points* regulate the pronunciation of the *Hebrew*; yet this language has *Consonants*, which might supply the place of these *Points*, and may be used, as *Vowels*: and That in the *Greek* alphabet, which is that of the *Hebrews*, the *Vowels* answer to these *Hebrew Consonants*; the *Alpha*, to *Aleph*; the *Epsilon*, to *He*; the *Eta* to *Cbeth*, or *Heth*; the *Iota*, to *Jod*; and the *Omicron*, to *Ajin* or *Gnajin*; and the ancient *Greek* alphabet had also a letter, which answered to the *Hebrew Vaugh*. So that, the *Hebrew* might absolutely dispense with the want of *Points*; the vowels are easily to be supplied; and [that though it be granted, that] no consonant can be pronounced so as to be understood, without joining a vowel to it.

THE *Arabians* were long without *Points*; and to this day, among them, and in *Persia*, and *Turkey*, the children learn to read without *Points*. The *Rabbins* use none, and yet they write not only their own, but also the *Greek* and *Latin*, tongues, in an intelligible manner. They, in their books, quote passages out of the
Greek

Greek and *Latin* authors, and write them in their own characters, and without *Points*; and yet they who understand *Greek*, and *Latin*, read them, and easily enough understand them. But it must be granted, that this occasions ambiguities in many instances; so that, if the *Points* are novel in the *Hebrew*, the exact manner of reading the *Holy Scriptures* must be learned from tradition ^e. And it is therefore of the greatest importance to know what judgment is to be made of the antiquity, or novelty, of these *Points*.

It is pretended, That the *Arabian* grammarians were the persons, who found out the use of these *Points*, after the death of *Mahomet*; ^{When the Points were invented.} (*Leo Africanus* assures us of it) and That the *Jews* took the advantage of this invention; but That the novelty of them was a reason why they would not make use of them in the synagogues. And indeed, the Bibles which both they, and the *Samaritans*, use in their Synagogues, have none. The most skilful *Jews* believe, That the invention of the *Points* is novel; they fix the date of it after the fifth or sixth century, and attribute it to *The school of Tiberias*; and they contend, that their opinion is supported by these proofs.

I. FIRST, the ancient *Hebrew*, and the present *Samaritan*, are the same language; but the *Samaritan* has no *Points*. ^{Proofs of their novelty.}

^e If our Author must here be understood to mean, that the removal of the *Points* leaves the *Scriptures* to an arbitrary or uncertain reading, unless we make tradition our guide, he seems to need no other confutation, than what *Dr. Prideaux* gives to that pretence; which is, That though many words may be thereby rendered more ambiguous, if taken by themselves only, (as all languages have words that are so) yet That the context does sufficiently confine the meaning of those words; so as not to leave them either ambiguous, or arbitrary, in their significations. See *Connec. P. i. B. 5. under the year 446. p. 284, 285, of the Folio Edition.*

II. THE second, is drawn from the customs we have mentioned, which are universally observed, in all the synagogues of the *Jews*. Tho' their printed Bibles have the *Points* set down, and the verses distinguished; yet they have a manuscript Bible, in every synagogue, which is without accents, or *Points*, or any distinction of verses. And they would not be so uniform in this custom, if it were not extremely antient. It may perhaps be derived from the form of the original copy of *Moses*, which was kept in the Ark. For the Rabbins grant, That that had neither accents, nor *Points*; they maintain, That the *Points* were not in use from the time of *Moses*; and they give this as the reason, why the copy they make use of in the synagogues, is written in that manner. Besides, they have an extraordinary respect for this volume; they cover it with silk, and enrich it with gold and precious stones; they shut it up in a place made on purpose for it, and when it is taken out from thence, the people burst out into great cries of joy, and veneration; they never touch it, but with a great deal of ceremony; and in short, they pay a sort of religious worship to it.

III. A third proof of the novelty of the *Points*, arises from the testimony of a learned Grammarian, called *Elias the Levite*. He proves, by the authority of the most skilful Rabbins, that they were invented, and introduced, by the *Jews of Tiberias*. So that, there is neither the name, nor figure, of any one *Point*, in all the *Talmud*. If they had been in use, when this vast work was composed, the authors of it could not have failed of speaking of them. Which reason is the more convincing, in that they had an hundred occasions of speaking of them. They treat expressly

pressly on subjects, upon which they not only could not have avoided it; but it may be even said, that they don't explain themselves clearly concerning them, because the vowels were not then in use. Such are their disputes about the different manner of reading the vowels of the same word. As for instance, the three consonants דבר, *Daleth, Beth, and Resh*, make, according as they are differently pointed, either the word *Dabar*, which signifies a *Word*; or *Deber*, which signifies a *Plague*. So that, the *Talmudists*, to insinuate the two ways, which the same consonants could be pronounced, only write the consonants over twice, and say, don't read it so, (meaning the word which these consonants make) but so; without setting down either one pronunciation, or the other: which they could not do without the *Points*, and could therefore only insinuate that there were two different pronunciations, [but could not say, what those pronunciations were.] Whereas if the *Points* had been then established, how much more natural, and more intelligible would it have been to have set them down, and to have said, read *Dabar*, and not *Deber*?

S^T. *Jerom* likewise says the same thing of the same word *Dabar*, in his *Commentaries on Jeremiah*^f; and from hence it is clear, that the use of the vowels was not found out, till after his time. *This Hebrew word*, says he, *which is written with three letters (for the Hebrews have no vowels, but they read according as the context directs, and every one's fancy leads him) if it be read Dabar, signifies a Word; if it be read Deber, signifies Death; and if it be read Daber, signifies Speak ye. And therefore the LXX, and Theo-*

^f Ch. ix. 21.

dotion have joined this word to that which goes before it, and have translated it, putting the children and the young men which were in the streets to death; but Aquila, and Symmachus, have translated it, speak ye. This was a fair opportunity for St. Jerome to have spoken of the *Points*, and it may even be said, that it was necessary he should have done so, in order to have taken away all ambiguity, and determined the pronounciation &.

The causes of the difference that is found in the ancient versions.

AND to the want of them is owing the difference which we find in the ancient *Chaldee*, *Syriac*, and *Greek* versions; because as the same words are without *Points* capable of different senses, interpreters have translated them differently: which would not have happened, if the *Points* had been then in use. This, I say, is the reason, why the *Greek* version of the LXX, is so different from the versions which are made from the *Hebrew*, as it is at present pointed. To which we may add, That the distinction of verses, and even of words, is novel, as well as the *Points*: And That the ancient interpreters then read otherwise than we now do: and referred both those letters and words to the preceding part of the context, which we now refer to, and join with, the subsequent part of it.

§ If the reader would see more about the controversy of the *Points*, he has it clearly stated, Prid. Con. P. i. B. 5. (Under the year 446. and p. 273-286, of the Folio Edition) together with the Author's opinion of them. His opinion is, That though they are of human invention, yet That they were most probably invented soon after the time of Ezra; and That chiefly, because of the great difficulty of teaching or learning the language without them. But whether this supposed difficulty be of sufficient weight to overballance all the proofs given of their much later invention, and to invalidate what is said above, must be left to the reader to determine. In order to which he may consult the Prolegomena to Masclef's Hebrew Grammar, where he will perhaps find the contrary solidly proved.

ANOTHER reason of the difference which appears among all these versions, both with respect to one another, and the original text, as we now have it, is the resemblance that several of the *Hebrew* letters bear to one another. As for instance, the two letters ׀ *Resch* and ׀ *Daleth*, differ from one another, says St. *Jerom*, but by a very small stroke; and therefore the same city which some call *Reblata*, others call *Deblata*. The letters ׀ *Jod* and ׀ *Vau* differ only, in that the one is bigger than the other; and this is the reason, according to the same Father's remarks, why in the same place of the Prophet *Ezechiel*, some read ׀ *en*, that is, *an eye*, and others ׀ *avon*, that is, *iniquity*. The difference between the letters ׀ *Beth* and ׀ *Caph*; ׀ *Gimel* and ׀ *Nun*; ׀ *Vau* and ׀ *Zain*, is likewise not great; nor is the ׀ *He* easily distinguished from the ׀ *Cheth*; or the ׀ *Teth*, from the ׀ *Mem*. There are some letters also among the *Hebrews*, which though different in themselves, are yet pronounced in the same manner, as ׀ *Caph* and ׀ *Coph*. These four letters ׀ *Schin* or *Sin*, ׀ *Samech*, ׀ *Zain* and ׀ *Tfade*, are all expressed by the letter *f*. And this is what has occasioned so many different readings; none of which (so much is the great providence of God to be admired!) are contrary to the *Catholick* doctrine.

THAT what I have said concerning the resemblance the *Hebrew* letters have to one another, might be the better understood, I have thought it proper to adjoin here an *Hebrew* alphabet; that they who do not understand this language, may at least not be ignorant of the figure of its characters, and their names, pronunciation, and order. The Authors of the sacred books have no other figures, or cyphers,

but these letters, and they make use of them to shew the different sections, into which some of the *Psalms* and Songs are divided. In some of them, a certain number of verses together all begin with the same letters, which follow on regularly in their order ; which is often found in the *Psalms*, and for this reason some of them are called *Alphabetical*. Such for instance, is the 119th *Psalms*, the eight first verses of which begin with the first letter *Aleph* ; the eight next with *Beth* ; the eight next with *Gimel* ; and so on, to the letter *Thau*, which is the two and twentieth, and last letter in the alphabet : so that each of these two and twenty letters beginning eight verses, there must be 176 in the whole *Psalms*. But the design of the Prophet was not confined to the putting this useless ornament to his works ; his intent was to make this *Psalms* an abridgment of all moral duties, and he has by this artifice included different maxims, as it were in the same class, that they might be the more easily retained. *Jeremiah* has divided his *Lamentations*, in the same manner. Each chapter contains a certain number of *Strophe's* or verses ; in which the *Hebrew* alphabet follows in its order. And the *Greek* and *Latin* interpreters being at a loss how to express this art in their versions, have preserved the *Hebrew* names of these letters, and put them at the head of each *Strophe*, or verse.

Chap. V. the Holy Scriptures.

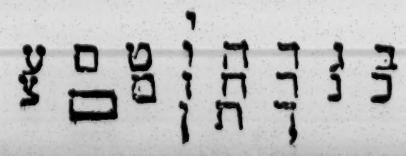
The Hebrew Alphabet, or Hebrew Letters, in which are to be consider'd

The Greek Alphabet, or Greek Letters, in which are to be consider'd,

The Name Pronunciation	Hebrew Name	Fig.	Arithm. Value	Fig.	Greek and Latin Name	Pronunciation	Num.
1 Aleph	a	א	1	1	A, α	ἄλφα Alpha	a 1
2 Beth	b, or v	ב	2	2	B, β, ϐ	βῆτα Beta	b 2
3 Ghimel	g	ג	3	3	Γ, γ, ϒ	γάμμα Gamma	g 3
4 Daleth	d	ד	4	4	Δ, δ, Ϝ	δέλτα Delta	d 4
5 Hé	h	ה	5	5	Ε, ε	ἑψιλὸν E little, e short.	5
6 Vau, or Vav	v	ו	6	6	The Greeks express the number 6 by this mark Ϛ, and call it <i>Epi semon Fan</i> .		
7 Zain, or Zajin	z	ז	7	7	Ζ, ζ, Ϻ	ζῆτα Zéta	z ds 6
8 Hheth, or Keth	hh, or kk	ח	8	8	Η, η	ἥτα Eta	e long 7
9 Teth	t	ט	9	9	Θ, θ, Ϙ	θῆτα Thêta	th 8
Tens							
10 Jod	j	י	10	10	Ι, ι	ἰῶτα Iota	i vowel 9
11 Caph	c or k	כ	20	20	Κ, κ	κάππα Kappak	k, c 10
12 Lamed	l	ל	30	30	Λ, λ	λάμβδα Lambda	l 11
13 Mem	m	מ	40	40	Μ, μ	μῦ My	m 12
14 Nun	n	נ	50	50	Ν, ν	νῦ Ny	n 13
15 Samech	s	ס	60	60	Ξ, ξ	ξῖ Xi	x 14
16 Ain, ajin, ghnain	o, or n or gn	ע	70	70	Ο, ο	ὀμικρὸν O, little o short.	15
17 Pé	p, f, ph	פ	80	80	Π, π, ϖ	πῖ Pi	p 16
18 Tsadi	ts, or ft	צ	90	90	The mark of the number 90, is Ϟ or ϟ which the Greeks call <i>Kophe</i> or <i>Kepha</i> .		
Hundreds							
19 Coph	q, or k	ק	100	100	Ρ, ρ	ῥῶ Rho	r 17
20 Res, or Refch	r	ר	200	200	Σ, σ, ϣ	σίγμα Sigma	s 18
21 Schin	sch	ש	300	300	Τ, τ, ϭ	ταῦ Tau	t 19
Scin	sc	ש	400	400	Υ, υ, ϣ	ὑψιλὸν Y little y, u french	20
22 Thau	th	ת	500	500	Φ, φ	φῖ Phi	ph 21
			600	600	Χ, χ	χῖ Chi	ch 22
			700	700	Ψ, ψ	ψῖ Pfi	ps 23
			800	800	Ω, ω	ὠμέγα O great o	24
			900	900	The Greeks mark the Number 900 by this Mark Ϡ, which they call <i>Sampi</i> , because it is made of a <i>Sigma</i> revers'd, and a <i>Pi</i> within it.		

The Hebrews have five final Letters, Caph; Mem; Nun; Pe; and Tsade, which are never us'd but at the end of words, and these Letters express the Numbers, 500, 600, 700, 800, and 900.

There are several Hebrew letters which are like one another, namely, Beth and Caph; Gimel and Nun; Daleth, Refch, and Caph final; He, Cheth, and Thau; Jod, Vau, Zain, and Nun final; Teth and Mem; Samech and Mem final; Ain and Tsade. And the best way to know them perfectly, is to consider them one above another, thus,



These three Characters, the *Epi semon Fan* Ϛ, the *Kophe* Ϟ, and the *Sampi* Ϡ which are no letters, shew that the Greeks, formerly made use of the three Hebrew letters, *Vau*, *Tsade*, and *Koph*, in the place of which they substituted these three Characters, in order to preserve the ancient order in their Arithmetick; and this shews that they received their Alphabet from the Hebrews.

THESE

THESE are partly the reasons, which have induced me to place an *Hebrew* alphabet here, and to set down the name, figure, and pronunciation, of the letters, both in *Greek* and *Latin*, and to join with it a *Greek* alphabet. This last may serve to shew, that the *Greeks* owe all their learning to the *Hebrews*, since they have borrowed the very names of their letters from them. One proof of which, is, that these names signify nothing among the *Greeks*, but barely the names of the letters. For what do the words, *Alpha*, *Beta*, *Gamma*, signify, but barely the names which are given to some letters, and that without any reason, but that they come from *Aleph*, *Beth*, *Gimel*, &c.? whereas in *Hebrew* these words signify something besides barely the characters, which are expressed by them. *Aleph* signifies an *Ox*, or a *Chief*; *Beth*, a *House*; *Gimel*, *Fulness*; and so of the rest. I have here given these letters the same pronunciation which St. *Jerome*^h gives them.

BUT though I thought it necessary to place an *Hebrew* alphabet here, yet I have only mentioned the consonants in it; I had not room to say any thing of the *Vowel-points*, nor if I had, should I have had the same reasons to mention them, because they are of late invention. The most skilful of the Protestants agree that they are so. The learned *Walton* proves it in his *Preface to his Polyglott*: and has taken what he says of it, from a treatise which was written by *Ludovicus Capellus*, under the title of, *The Secret of the Hebrew points discovered*. One very strong argument for the novelty of these *Points*, is, that not one of the antient Fathers of the Church,

^a Letter to Paula.

either *Greek*, or *Latin*, speaks of them; which is a manifest proof, that they were not in use in their time. Which silence is remarkable, especially with regard to *Origin*, and *St. Jerome*. For the former collected the first *Polyglotts* of the Scriptures, of which we shall speak hereafter; and the second, was acquainted with every thing that related to the *Hebrew-Grammar*, and criticism.

BUT I shall not tarry, to confute the reasons of those who contend for the antiquity of the *Hebrew-points*; what I have here said of this language, has been only to give the reader a slight notion of it. Only this consequence ought to be attended to, that since it is from tradition alone, that we know how to read the *Hebrew*, it must be likewise from the same tradition, that we must derive the interpretation of it. And let none therefore be so rash, as to undertake to read the *Holy Scriptures* without a guide, or without consulting the holy Fathers, who preserved them for us. But by this, I would not be understood to mean, that it is forbidden to make use of our own strength, or to employ our understandings and leisure, in acquiring the knowledge that is necessary in order to it, especially that of languages in general, and above all the *Hebrew* tongue. It is necessary that the idioms, and proprieties at least of this language be known. The *Greek* and *Latin* interpreters have preserved many of these idioms in their versions; and it will be very difficult to understand the Scripture, unless we know something of them. I shall therefore here give an account of some of the most considerable, and most common ones.

THE *Hebrew* language has no *Cases*, that is, *The Idioms* the *Nouns* are indeclinable; and from hence it is, *of the Hebrew* that when the *Hebrews* express a thing in a language, *Tongue.*

guage, which has *Cases*, as the *Greek* or *Latin*, they are not very exact in distinguishing the *Cases*, but put the *Nominative* for the *Ablative*. The *Verbs* in *Hebrew* have no *Present*, or *Imperfect tense*, in the *Indicative*; the *Preter tense* serves for all three. *I believed, and therefore have spoken*, is as much as to say, *I believe, and therefore I speak*^h. The *Participle* is also sometimes taken for the *Imperfect tense*; as in that expression, *going after idols*, that is, *ye went*ⁱ. The *Hebrews* have neither the *Comparative*, nor the *Superlative degree*, to compare things by, but barely make use of the *Positive*; *It is good to trust in the Lord, rather than in man*^k. The *Latin Interpreter* instead of translating it *good*, should have rendered it, *better*, that is, *it is more for our advantage*. So that it is the sense, and context, that must shew when there is a *comparison* concealed under a bare *positive* expression.

THIS language is not very copious; it has but one thousand and twenty two roots, from which all the words in it are derived; and this makes it necessary to make use of the same *Noun*, and the same *Verb*, to express very different things. The change of the *Conjugation*, changes the sense of the *Verbs*; which if an interpreter neglects to express, his version cannot be faithful; or at least, it cannot be free from obscurities, and equivocal expressions. There is a great deal of difference between *speaking well*, and *speaking ill* of one; between *blessing*, and *cursing*; and yet the same *Hebrew-verb* signifies both these things, according to the *conjugation* it is in; that is, according as it is differently pronounced, and the consonants of which it consists, are differently sounded. The *Hebrew-conjugations* have also

^h Pf. cxvi. 10. ⁱ 1 Cor, xii. 2. *Vulgate*.

^k Pf. cxviii. 8. *Vulgate*.

great energy and force in them. They express not only the action, but also the manner how it was done; and whether a person acts by himself or another; which make different senses, and ought to be well distinguished. For if, for instance, we had the original words of JESUS Christ, we might then perceive, that, when he said, *The Son of man knoweth not the day of judgment*, he might have so pronounced the *Verb*, that it would according to the *Conjugation* in which he put it, have signified, that the Son of man did not *make known* the day of judgment. It is certain that this passage of St. Paul, *Then shall I know [God] even as I also am known*¹, is to be understood thus, *God will then make me to know him*. In the *Conjugation* which the Grammarians call *Hiphil*, the *Verb* signifies a double action; *emigrabit*, that is, *emigrare faciet*; *They reigned*, that is, *They made a king to reign over them*; *The Spirit asketh for us*, that is, *maketh us to ask*^m; *Deus triumphat nos*ⁿ, that is, *Causeth us to triumph*. The *Nouns substantives* in *Hebrew* have sometimes the force of a *Verb*; *O God, my Justice*^o, that is, *who justifiest me*; and this word also signifies him, *who is justified*.

THE barrenness of the *Hebrew* tongue appears in nothing more, than in the *Prepositions*, or *Conjunctions*. They are numberless in other languages; but this has but four consonants, which supply the place of all the *Prepositions*: and the Grammarians call them *Serviles*, because they *serve* for all. It is almost impossible to set down their significations exactly; which is the reason, why the *Greek* and *Latin* interpreters confound them, by always using the same parti-

¹ 1 Cor. xiii. 12. ^m Rom. viii. 26. *Vulgate*.

ⁿ 2 Cor. ii. 14. *Vulgate*. ^o Psal. iv. 1. *In the Eng. my righteousness.*

cle where the *Hebrews* use the same: as for instance, they use the particle *si* if, to express both admiration, surprize, and affirmation.

BUT it is impossible for me to mention here every manner of speaking which is peculiar to the *Hebrew* language; I can only touch upon some of them. The *Hebrews* often make use of round numbers, and neglect the odd part of the sum, whether it be more or less. These expressions, *always, for ever, throughout all ages, throughout all generations*, do not always signify an eternity, but only a long space of time, such as the persons then alive would not live to see the end of. Great notice must likewise be taken of the stress, which they sometimes lay upon certain words, which they apply to several uses. They have *Nouns* sometimes to supply the place of the *Pronouns*. *Thou shalt heap coals of fire upon his head* ^p, that is, *upon him*. And it is the same as to the word *Etsem*, which signifies, a *bone*, or a *body*; for the words, a *bone*, or *body*, supply the place of *Pronouns*. Thus by *the body of sin* we are to understand *sin* itself ^q; by *the body of death*, *death* itself ^r; and by *the body of the Church*, *the Church* itself ^s. *The fulness of the Godhead dwelleth bodily*, that is, *the Godhead it self dwelleth* ^t. This expression, *The Son of man*, does likewise sometimes supply the place of a *Pronoun*; *The Son of man hath no where to lay his head*, that is, *I have not where to lay my head* ^v. The ambiguity of some words in the *Hebrew* has also been often the occasion of mistakes. *Caran* signifies, *to shoot out with horns*, or *cast rays about like horns*; and interpreters have followed the first sense, in speaking of *Moses* when he came down from the

^p Rom. xii. 20.

^q Col. i. 18.

^r Rom. vi. 6.

^s Col. ii. 9.

^t Rom. vii. 24.

^v Matt. viii. 20.

mountain ^w: and the painters from them have drawn him with *horns*, instead of those *rays of light*, which appeared over his head, and with which the eyes of the spectators were dazzled, as *St. Paul* very clearly expresses it ^x. The *Hebrews* have some words which are almost unbounded in their signification. Such is the word *Davar*, which interpreters render by *Verbum*, a *Word*, it signifies almost every thing whatsoever. Such is the word *Vasa*, *Vessels*, which they use for all sorts of instruments, *Vasa mortis* ^y, *Vasa belli* ^z, *Vasa Psalmi* ^a. They make likewise a most singular use of the words *Sons* and *Daughters*; *Arrows*, are the *Daughters of the quiver* ^b; *Fruitful fields* are the *Sons of the oyl* ^c; *Islands* are *Daughters of the sea* ^d; and *Criminals* are the *Sons of death* ^e. The word *Son* also signifies a *Disciple*; The *Sons of the prophets* are the *Disciples of the prophets* ^f. The *shadow of death* signifies a *destructive shadow* ^g: and a *Covenant of salt*, is an *eternal and unchangeable covenant* ^h. Because the *Hebrew* weights were made of stone; therefore the word *Even*, which signifies a *stone*, is often taken for *the weight* itself ⁱ. The number *seven*, with the *Hebrews*, signifies a *great Multitude* ^k. To have one's soul in one's hand ^l, is,

^w Ex. xxxiv. 29. ^x 2 Cor. iii. 7. ^y Ps. vii. 13.
Vulg. Instruments of death, *Eng.* ^z Jer. xxi. 4. *Vulg.* Weapons of war. *Eng.*
^a Ps. lxxi. 22. *Vulg.* The Psaltry. *Eng.*
Thus we find, *vasa decoris tui*, Ezek. xvi. 17. *Vulg.* Thy fair jewels. *Eng.* *Vasa gloriæ tuæ*; Ezek. xxiii. 26. *Vulg.* Thy fair jewels. *Eng.* *Vasa iræ suæ*, Jer. l. 25. *Vulg.* The weapons of his indignation. *Eng.* &c.
^b Lam. iii. 13. *Vulg.* Arrows of the quiver. *Eng.*
^c *In cornu filio olei*. Isai. v. 1. *Vulg.* In a very fruitful hill. *Eng.*
^d *Filia maris*, Isa. xxiii. 10. *Vulg.* Daughter of Tarshish. *Eng.*
^e *Filius mortis est*, 2 Sam. xii. 5. *Vulg.* He shall surely die. *Eng.*
^f 2 Kings ii. 3.
^g Job iii. 5. ^h Num. xviii. 19. ⁱ See Vol. I. page 343.
^k 1 Sam. ii. 5. ^l Psal. cxix. 109.

to be in great danger. *Courage*, is sometimes taken for an *Army*; *The bearing* ^m, for a *Noise*; *to Sit* ⁿ, for *to Dwell*; *Precious* ^o, for *Scarce*; *Righteousness* ^p, for *Alms*; *Heaven* ^q, for *God*; *the Soul* ^r, for *the Life*; *the Strength of the Lord* ^s, for *the Ark of the Covenant*; *One*, for *the First* ^t; *the Mouth of the sword*, ^v for *the Edge of the sword*; *Labour* ^w, for *Grief*; *a Lanthorn*, for *Life*; and *the Voice of God*, for *Thunder* ^x. The word *Horn* ^y, signifies *Power* and *Strength*; and the words *Cup* ^z, and *Cord* ^a, signify an *Inheritance*. The same word repeated twice in different *Cases*, shews the *excellency* of a thing, and supplies the place of the *Superlative*; thus, *Holy of Holies*, is, *the most Holy*; *Vanity of Vanities*, is, *the greatest of vanities*; and *Song of Songs*, is, *an excellent Song*. When a *Noun* is repeated twice in the same *case*, it expresses a great multitude, *homo & homo natus est in ea* ^b, that is, *a great multitude of men were born in the midst of her*: *The people and the people*, that is, *all the people*; *duo & duo ingressi sunt* ^c,

^m *Auditus super auditum. Ezec. vii. 26. Vulg. Rumour upon rumour. Eng.* ⁿ *Sedentis. 2 Sam. vi. 2. Vulg. Who dwelleth. Eng.* ^o *1 Sam. iii. 1.* ^p *Psal. cxii. 9.*

^q *Deut. iv. 26.* ^r *Animam suam. 1 Sam. xix. 5. Vulg. His life. Eng.* ^s *Psal. lxxviii. 61.*

^t *Gen. i. 5. Vulg.* ^v *Ore Gladii, Josh. x. 30. Vulg. The edge of the sword. Eng.* ^w *Laborem, Psal. xxv. 18. Vulg. Pain, Eng.* ^x *Psal. xxix.* ^y *Psal. xviii. 2.* ^z *Psal. xvi. 5.*

^a *Jer. x. 20.* ^b *Psal. lxxxvii. 5. Vulg.*

^c *Gen. vii. 9. Vulg. To which it may be added, that when any thing is said to be to God, or before the Lord, it denotes the excellency or degree of that quality of which it is spoken. Thus Nimrod is said to have been a mighty hunter before the Lord (Gen. x. 9.) that is, a very great hunter. Moses is said (Acts vii. 20. Greek) to have been fair to God, i. e. exceeding fair. And thus the weapons of our spiritual warfare, are said (2 Cor. x. 4. Greek) to be mighty to God.*

that is, *they went in two by two*. I shall say nothing particularly of *Figures* and *Metaphors*, they are common to all other languages.

THE *Hebrew* has also an energy which the versions cannot equal; but if they could, and we could perfectly understand the Scriptures, without understanding it, yet it would be a sufficient motive to learn this language, that it has been consecrated by the mouth of God. Thus we see in Ecclesiastical history, that the Fathers of the Church advised virgins and pious women to the study of it. St. *Jerome* does so, in his letter to *Paula* upon the death of her daughter *Blesilla*; *What all Greece admired in Origen*, says he, *we have seen in this girl: she, not in some months, but in a few days, learned Hebrew enough, to sing, and to understand the Psalms, as well as her mother*. The Fathers and the Canons go farther than this, with regard to Divines, and those who by their office are obliged to explain the Scripture, for they absolutely require it of them. *Clemens the fifth*, in the general Council of *Vienne*, ordered that *Hebrew Professors* should be established in the Universities. And indeed, is it not a shame, for a minister of God, not to understand the language in which he spake, but to want an interpreter to explain it to him? Historians tell us, that *Themistocles* resolved rather to employ a whole year in learning *Persian*, than speak to the King of *Persia*, by an interpreter: and what then ought not he to do, who is obliged to converse daily with the King of Kings, to receive his orders, and carry them to the people? To which I add, that the having recourse to the original is absolutely necessary, when either passages are obscure, or the copies vary, or interpreters disagree. The rule which St. *Je-*
rome

rome^d and St. *Austin* prescribe, is, *Ut ei lingue potius credatur, unde est in aliam per interpretes facta translatio*: Recourse, says St. *Austin*^e, must be had to the original.

CHAP. VI.

The Purity of the Hebrew text ; its Authority. Of the Massorites ; the care they took to preserve the text ; their manner of explaining it ; and what the Massora and Cabala are.

THE Authority of the Holy Scriptures is so evident, that we have no need of any other proof of it, than that character of truth, which shines in them. But nevertheless, it may be of use to shew, that these Divine books which were written, as we have seen, in *Hebrew*, the language of the Patriarchs, have been preserved down to our days without any corruption ; and the same judgment is also to be made of those other books of Scripture, which have been since written in *Greek*. But before we prove the purity and integrity of these original texts, it is necessary to remove a prejudice, which may arise from the variety of different readings, which is found in the manuscript and printed copies of the Bible. The learned make no scruple of acknowledging, that this variety is owing to the negligence of the Copyists ; but this concession does by no means render the *Hebrew* text suspected ; because

^d Letter to *Sunela* and *Fretela*.

^e *De Doct. Christiana*.

this variety but seldom happens; and is moreover of no consequence; since neither faith nor morality suffer by it. This is an observation that Cardinal *Bellarmino*^f has made; *These different readings*, says this Author, *don't hinder the Scriptures from being perfectly pure. This variety is found in words only, which make the same sense, or at least make no considerable alteration in it.*

THE ancient Fathers indeed, complain often, that the Scriptures were corrupted; but this complaint, as the same Cardinal judiciously observes, does not at all affect the true *Jews*, or the *Hebrew Text*; but only the *Greek Versions* of *Aquila*, *Theodotion*, and *Symmachus* who were *Gentiles*. They had been *Jews* for some time, but they had afterwards apostatized &. It is of them St. *Jerome* speaks, when he says he undertook a translation of the Scriptures, in order to discover all the places, which the *Jews* had omitted, or altered. *Justin Martyr* in his dialogue with *Trypho*, strongly accuses the *Jews* of giving a very different interpretation from that which the LXX had given, to this prophecy, *Behold a virgin shall be with child*. But this was not, that the *Jews* had corrupted the *Hebrew* word *Alma*, which was in the text when the LXX made their version^h; but that *Aquila*, instead of a *virgin* which *Alma* signifies, had absolutely put a *young person*. *Trypho* the *Jew*, with whom *Justin Martyr* disputes, defends the *Jews* very well as to this point, and proves, that they have not corrupted the Scriptures. And it is past doubt, that they have not; for as St. *Jerome*ⁱ observes, before the birth of

^f De Verbo Dei. lib. 2. cap. 2.
of the Canon, &c. B. I. ch. 4. § 4.
vii. 14.

^g See Du Pin's History
^h And is so still. *Isai.*

ⁱ Comment *Isai.* ch. ii.

JESUS CHRIST, they had made no malicious alterations in them. If they had, our Saviour and his Apostles, who cast so many reproaches upon the *Scribes* and *Pharisees*, would not have passed over in silence so great a crime. But they never did accuse them of it ^k; so far from that, that JESUS CHRIST seems to justify them from this charge, since he invites them to consult the Scriptures. For he either would not have referred them to a falsified Scripture, or would at least have forewarned them of it.

NOR is it less evident, that the *Jews* cannot have corrupted the Scriptures, since JESUS CHRIST appeared in the world; because all the passages which he, or his Apostles, have quoted out of the *Old Testament*, are found to be the same in their books, as in ours. For I cannot imagine it possible, that any one should carry his extravagance so far as to say, that JESUS CHRIST did not quote these passages as they then were, but as he foresaw they must one day be altered. Besides, what design could the *Jews* have had in doing it? Was it the hatred they had against JESUS CHRIST? If so, why should they leave all the passages which relate to him, and contain the greatest mysteries of religion untouched; and amuse themselves with altering passages which are indifferent, and of no importance? It even often happens, adds *Bellarmino*, when there is a various reading, that the *Hebrew* text is more contrary to the *Jews*, than the *Greek*, and *Latin*. Can it be any way probable, as *St. Austin* excellently well observes, that they would take away the truth from their own books, in order to deprive us of the authority of them? and that men who are dis-

^k See Mede's works, p. 785. where he seems to declare himself of opinion, that the Apostles have in some places corrected the *Hebrew* text, and gives instances of it.

persed all over the world, should have done this in concert, without any one's knowing of it? It is contrary to good sense, to believe, as the same Father goes on, that the Jews, how great soever their malice might be, should be able to execute such a design as this, upon so many volumes, which were dispersed all over the world.

To suppose this, were to know little of the attachment and zeal of the *Jews*, for their Scripture. *Josephus* and *Philo* assure us, that they would have undergone all sorts of torments, rather than have taken a letter from it, or altered a word in it. A copy, which had only one fault in it, was by them thought polluted, and not suffered to be kept above thirty days; and one that had four faults, was ordered to be hid in the earth. *This, says St. Austin, is a most visible effect of the providence of God over his church. It pleased him, That the Jews should be our Librarians; That, when the Pagans reject the oracles of the ancient Prophets concerning JESUS CHRIST, which we quote against them, as being invented by us; we might refer them to the enemies of our religion, who will shew them in their books, the same prophecies, which we quote against them.* But the *Scriptures* in the hands of a *Jew* at present, are like a looking-glass in the hands of a blind man, in which every body else sees all things, but he sees nothing at all.

By these books of the *Jews*, I mean, the *Hebrew* text of the *Old Testament*; which has not been only in the hands of the *Jews*, but also in those of the *Christians*; and if then the *Jews* had attempted to make any considerable alteration in it, the HOLY SPIRIT which guided the Church, and the men who in all ages have defended her, would not have continued silent.

*The artifice
of the Jews
to take a-
from us
some Pro-
phesies.*

I Do not deny, but that in the places, where there were two readings, the hatred of the *Jews* against the *Christian* religion, has been such, as has made them prefer that reading, which was less favourable to it. We have a considerable instance of this in the 22d. *Psalms*, where formerly the text was *Caru*, that is, *They have pierced*, and perhaps in the margin was *Carie*, which signifies, *as a lion*. But the modern *Jews* have put that into the text which was in the margin; and thrown that into the margin, which was in the text: in order thereby to deprive us, if they could, of a famous prophecy, which shewed that *the hands and feet of JESUS CHRIST*, would one day *be pierced*. We prove that the moderns have made this alteration in the Bible, by the ancient books of the *Jews*; besides, this prophecy cannot even now be reckon'd to be expunged out of the *Hebrew Bibles*, since it still continues in the margin, and the *Jewish* criticks take notice of it.

It is true, *Justin Martyr* complains, that they had blotted out of the 96th *Psalms*, these words, *God established his kingdom by the tree*; but as this passage is not in the *Septuagint*, it is probable, that it never was in the text. It was indeed *by the tree that God established the kingdom*; and *Justin Martyr* thinking that this was expressly said in Scripture, and his memory deceiving him, either this, or some other cause brought him to believe, that they had blotted out what he thought had formerly been written.

THE *Rabbins* indeed themselves speak of some alterations made in the Scripture, by the Doctors of the Law, which they therefore call *The corrections of the Scribes*; but the number of them is very small. They reckon but six in all, and not one of them relates to *JESUS CHRIST*, or to religion.

religion. In what manner soever these passages are read, they are equally indifferent. Besides, these alterations were made by *Ezra*, and the *Men of the Great Synagogue*; who at the return from the captivity of *Babylon*, collected together the sacred books, revised them, and made these slight alterations in them.

NOT that I here pretend to say, that all the *Hebrew* copies are correct. In such an infinite multitude of manuscript and printed copies, the Copyists and Printers may have let many faults escape them; but this is an entirely different thing from those alterations, which are pretended to have been made maliciously. These faults of writing, or printing, are easily corrected; and the sacred books have this inconvenience in common with all other ancient books, which have been often transcribed. A *Rabbin*, in *The preface to his commentary on the first prophets*, speaks thus; *The Men of the great Synagogue, who restored the sacred books to their first condition, found certain places written differently, in different copies; and then they followed the greatest number. But when the thing could not be so determined, and they knew not which to choose, they either inserted the word into the text, without pointing it; or they put it in the margin, without inserting it into the text.* But since we are entered thus far into the discussing of this matter, it is necessary in order to make it the more intelligible, that we give an account of the secret which the *Jews* invented, in order thereby to preserve the purity of the Scriptures, and to prevent any alterations from sliding into them. This secret they call *The Massora*; and I come now to explain both what the word signifies, and what the *Massora* is concerned about.

The Masso-
ra.

Massora is an *Hebrew* word, which comes from the verb *Masar*, which signifies *tradere, to deliver from hand to hand*. So that *Massora* signifies the ancient doctrine, which *passing from hand to hand* is preserved by the channel of tradition. But the Idea the *Jews* give us of this word, is, that the *Massora* is a piece of criticism, which examines how many times the same word is found in Scripture; in what places; and how it is written; the different senses in which it is taken; and the different manner in which the passages may be read; that so the true manner of reading might not by any means be changed. The extreme exactness of the authors of this piece of criticism, is scarce conceivable. They are not content with reckoning up the verses of each book, or each section of the law, but they likewise mark that verse which is in the middle of it; and at the end of every book, or section, they set down how many verses there are in it: as for instance, they reckon 1532 verses in *Genesis*, and mark the fortieth verse of the 27th chapter for the middle one. And besides the figure, they likewise add a symbolical word which expresses the same number; by which they intended to prevent any of the verses from being cut off, divided, or confounded. As to the verses, they reckon how many begin with such and such letters; what letters they consist of; and how many they have.

AFTER the verses, the *Massorites* examine every particular word. They mark the difference of the copies, where there is any; and shew which of the two different words is to be preferred. All which is shewn by particular marks; so that you see by them which is the best reading; whether that in the margin, or that in the text.

text. They distinguish full words, which want no letter to be supplied, from defective ones, in which some letters are wanting. They express the place in a verse where the word is; whether at the beginning, in the middle, or at the end of it. And they set down how often some words are found.

NOR did the diligence of these *Rabbins* confine it self to these cares only; they took care of every particular letter also. With regard to the consonants of the *Hebrew* Alphabet, which are two and twenty in number, they set down their number, situation, and size. Their number, by reckoning how many of each of them are to be found in each book; their situation, by declaring that some are to be placed above the line, and others below it; some in their natural figure, and some reversed: and their size, by declaring that some must be great letters, and some small: as may be seen in some of their Bibles, which are printed with all this exactness. *Buxtorf* has explained all this, in his accurate *Treatise on the Massora*. And we see likewise some of these books of the *Jews* written in this manner. And in all this, there are, according to their Doctors, great mysteries, which they employ themselves much more about, than about the true sense of the Scripture.

As to the Vowels, or *Points*, this is what the *Masorites* have chiefly shewn their learning in; since, as we have seen, these *Points* determine the manner of reading the text of the Bible, which being without *Points* before their time, might have been read different ways. But the true way of reading could only be known by tradition; and it was this tradition which the *Masorites* consulted, when they added the *Points* to the con-

sonants: for they did not do it by guess-work. So that, though no one is under a necessity of reading the *Hebrew* text, as they read it; especially since we know, by the *Greek* versions, which are more ancient than the *Massorites*, that it was read otherwise; though, I say, we may read the *Hebrew* text otherwise than they do, yet generally speaking the sense of the *Hebrew*, as at present pointed, appears better corrected, and is much more natural, than that of the ancient *Greek* version; as evidently appears from the versions which are made from the *Hebrew*, as the *Massorites* have given it us. The *Points* take away all that ambiguity from the text, which it had before. They who have succeeded the *Massorites*, have set down the different manner in which these points ought to be placed; lest any one, under pretence of correcting them, should corrupt the text. And in order to this, they tell how many times certain words which are pointed in such and such a manner, are found in the Scripture; and in what places; and in what sense. Many of the *Jews* ascribe the *Masf-sora*, to *Ezra*, and the *Men of the great syna-gogue*, some of which were the *latter Prophets*. Others pretend, that it is the work of the *Rab-bins*, who taught in the famous Academy of *Ti-berias* in the fifth century. But the *Masf-sora* is neither the work of any one author, or of any one age; since the latter *Rabbins* have much increased it. It is most probable, that it began before the school of *Tiberias*; in all appearance, at the time when the *Scribes* and *Pharisees*, neglecting the sense of the law, applied themselves only to the bark of it. This work, as I have said, is useful in itself; but some admire it too much, thinking that it is now impossible, that any

any error, alteration, or corruption, should ever happen to the *Hebrew* text. And others carry their contempt of it too far ; as if it were an useless labour, and more worthy of idle men, than of men who were masters of any truly valuable qualifications.

THE two keys of the *Massora*, are the *Keri*, The two keys of the Massora. and the *Ketib*. The first of these words signifies *to read*; the second *to write*. Instead of putting *Keri* in the margin, they for brevity's sake, put only the first letter of this *Hebrew* word, which is a *Coph* ; and which is to inform the reader, that he must read the word which is marked in the margin, by that letter ; but must read it with the *Points*, which are set down in the text. The mark of the *Ketib* is a little circle which refers the reader to the word which is in the margin, under the *Coph*. It was the different readings which made the *Massorites* make these notes ; they thought fidelity required of them, not to dissemble this diversity. And therefore they put in the text, the words which they found in most manuscripts, though they suspected them ; and put the words which they found in some other manuscripts, in the margin ; and when they judged that these words in the margin made a more natural sense, they put a mark to shew that they were to be read with the *Points*, which they had put to the words in the text.

AND what might likewise give occasion to these notes, is, that there are several names which the *Jews*, either out of religion, or contempt, dare not pronounce. When they meet with them in the text, instead of pronouncing them, they pronounce the names which are in the margin. For instance, whenever they meet with the name of God, *Jehovah*, instead of *Jehovah*

they always read *Adonai*, or *Elohim*. And for this reason, they never write it with the *Points* which are proper to it, but give it the *Points* of one of these two words. So that, when these four letters, *Jod*, *He*, *Vau*, *He*, come together and make one word, they are always pronounced, either *Adonai*, or *Elohim*. This is the great ineffable name of God, which consists of four letters. The people were not suffered to pronounce it; the priests alone had that privilege; and that only in the temple, when they blessed the people: and from hence it is, that as this holy name has not been pronounced since the destruction of the temple, its true pronunciation is now lost. (For *Galatinus* in the sixteenth Century, was the first who thought fit to say, that it ought to be pronounced *Jehovah*.) Which did not happen without a very particular providence of God, who was pleased, that when the *Jews* lost the temple in which the true God was worshipped, they should at the same time lose the use of the true pronunciation of his august name. It happened, I say, because being no longer willing to be their God, (for the destruction of the temple was an authentick testimony of the divorce which he gave them) he would not leave them the power of so much as pronouncing his name. This respect, which they had for the name of God, or the custom of not pronouncing it, but in the temple, was a thing very ancient among them; *Josephus* and other ancient authors speak of it, and we have marks of it in the *Greek* version of the *LXX*. Neither the name of *Jehovah*, nor any other that comes near it, is once to be found in the whole version; but in all the places of Scripture where this word is, there is put in the room of it a *Greek* word,

which

which signifies *Lord*, and answers to the name *Adonai*, which signifies the same thing.

THE *Keri* and *Ketib*, being originally owing to the various readings in the ancient copies, it is from thence evident, that they could not have been invented, till long after these books were written; whose writers could not be ignorant of the true sense of what they wrote. The readings which are marked by them, are yet found in several Bibles. And it was an ancient custom among the *Jews*, as appears by the *Talmud*, to substitute more pure and modest words, in the room of such as were grown obsolete and obscene.

It must be also observed, that the *Jews* of *Babylon*, and those of *Palestine*, make use of copies which are somewhat different from one another. Which difference arose from the jealousy there was between the *School of Tiberias*, and that of *Babylon*. One of the chief concerns of these Academies, was to correct the text of the Scripture, with the utmost exactness. *Rabbi Jacob* the son of *Nephtali*, therefore generally called *Rabbi Ben Nephtali*, who taught at *Tiberias*, made an Edition of the Bible, which passes among the *Western Jews* (as those of *Palestine* were called) for the most correct. And *Rabbi Ben Ascher* made one in the *School of Babylon*, which is esteemed the best and most exact, by the *Eastern Jews*. The reputation of these two Doctors, and the zeal their disciples had for their glory, was the cause of these two famous Editions among the *Jews*, one of which is called the *Eastern*, and the other the *Western*. There is no one essential difference between these two copies; what there is, is about some *Points*, and *Accents*; and the disputes there-

therefore between the partizans of these two Editions are nothing but a grammar-war.

The Caba-
la.

WE come now to the *Cabala*. This word properly signifies *reception*; and therefore the *Massora* and *Cabala* are two relative terms, one of which signifies what is *delivered*, and the other what is *received*; so that the *Massora* and *Cabala* are the same thing in different respects. But according to the use the *Jews* make of them, there is a great deal of difference between them¹. For the *Massora* with them, is a criticism upon the letter of the Scripture; upon the number of verses, words, letters, and *Points*, founded upon the tradition of the Ancients: but the *Cabala*, is the knowledge of the different mysteries which are contained under the literal sense of the Scripture; and which, as the *Jews* pretend, the *Elders of Israel* received from *Moses*. This doctrine which *Moses* delivered *viva voce*, and which [say they] was received from hand to hand, and so conveyed down to the present time, is what the *Jews* call the *Oral law*, and is respected by them as much as the *Written law*. And it is certain that the Scripture is allegorical. St. Paul^m assures us, that whatever happened to the *Jews*, was a *figure* of other things, which all related to JESUS CHRIST, and his Church. We find abundance of passages of the *Old Testament* explained in this manner, in the *New*: and there are in the *Chaldee Paraphrases*, and other works of the *Rabbins*, a great many places which the *Jews* explain of the *Messiah*, though they are to be understood in the literal sense of some other person, whom the sacred writers had also

¹ See Du Pin's *History of the Canon*, &c. B. 1. Ch. 4. §. 6.

^m 1 Cor. x. 11.

in view. So that, this sort of *Cabala* might come from *Moses* and the *Prophets*, who taught by word of mouth, as well as by writing, That *JESUS CHRIST* was the fulness of the law, and That every thing which passed among them, was a type of him.

BUT the *Cabala* at present in use among the *Jews*, is very different from this. It seeks for mysteries, not in the events, and things which the Scripture relates; but in the letters, the *Points*, and the manner, in which it is written. They, like Chymists, wrap up these pretended mysteries, in extraordinary and unintelligible words, in order to conceal the absurdity and extravagance of them; and it is wholly owing to the favour of this obscurity, that this trifling science is not only established, but credited. This *Cabala* was the work only of the latter *Rabbins*; a novelty which the *Jews* gave into; and some *Christians* also have suffered themselves to be surprized into it. It is a lamentable thing to see, in what manner, some Doctors of the *Cabala* sport with the words of Scripture; and pretend, out of a combination of letters, by shortening, lengthening, and taking the numeral letters from words, to build whatever they please upon them; to find mysteries and hidden truths in them; and even the means, (so great is their extravagance) of making themselves familiar with the Angels in heaven.

THE *Cabalistical Jews* divide the *Cabala* into three sorts. By the *first*, they pretend to shew, that two different words may be taken for one another, when their letters arithmetically considered, produce the same number. Thus, say they, these two words *Tzemach* which signifies the *East*, and *Menahem* which signifies a *Comforter*,

forter, are the same thing, because their letters make the same number : from whence they conclude, that as the latter is one of the names of *The Messiah*, so is the former too; because of this conformity in number, which these letters produce. They call this part of the *Cabala*, *Gemetry*; a word, which the *Jews* themselves agree, is taken from the *Greek*, and is a corruption of *Geometry*. Another sort of *Cabala* they call *Notaricon*, which comes from the *Latin* word *Notæ*, *Notes*. This *Second* sort consists in the taking a word of the Scripture, and making every letter of it an initial to some other word; and so making them into as many words as there are letters in this word. Thus for instance, in the word *Bereschith*, which is the first word of the book of *Genesis*, they have found, *In the beginning God saw that the Israelites received the law*. The *Third* sort of *Cabala* is called *Temura*. It is a reversing the letters of a word; a sort of *Anagram*, out of which they draw a different sense. Sometimes they take one letter of the alphabet for another, according to a method which they have made for themselves, and call *Atbac*. These instances are enough to shew the extravagance of these visions. A famous *Rabbin* had reason to compare the *Cabalists* to Owls, who can see nothing at noon-day, but see well at night: for, these Doctors don't perceive the sense of the letter which is very clear; but they can discover mysteries, which are the greatest obscurities in the world.

Not but that they sometimes stumble upon a happy conjecture in this sort of combinations; and the Fathers, we see, often sought for mysteries in numbers. It has long since been customary to make one word of the initial letters of several

several others ; as for instance, that of *Macca-bees*, of which we have spoken in the first part of this work ⁿ: and St. *Austin* finds in the word *Adam*, the initial letters of four *Greek* words, which signify the four quarters of the world.

BESIDES this speculative *Cabala*, there is likewise a practical one, which approaches very near to magick. It consists in conversing with Spirits ; in doing super-natural things ; in healing diseases ; and in driving away devils ; or at least in making it believed, that you can do all these things, by reversing certain words of Scripture, or by secrets, drawn from thence. A *Rabbin* named *Nachman*, boasts That he had himself launched a ship, which the crew could not stir ; and That by virtue of the name of God, which he wrote in a piece of paper. And the *Jews* are wicked enough to say, That it was by this name, that JESUS CHRIST did all the miracles, which the Evangelists report of him ; That he found this name in the temple, and having cut a hole in his foot, hid it there ; and That it was from hence, that he drew the power of working the miracles which he did. But if this name had so extraordinary a virtue, why did not the *Jewish* priests, (who could not have been ignorant of the true pronounciation of this adorable name whilst the temple subsisted) do the same miracles which JESUS CHRIST did ?

ⁿ See Vol. i. p. 54.

C H A P. VII.

Of the ancient Greek versions of the Scripture, which were made from the Hebrew; particularly of that of the LXX. which is the most famous of them.

FORMERLY God was known only in *Judea*; it was only to the descendants of *Abraham*, *Isaac*, and *Jacob*, that he made known his name: and as then they were the only people whom he entrusted with his oracles, the sacred books were then written only in *Hebrew*. This language was the mother-tongue of the Patriarchs, and of the *Jewish* nation; and the impossibility of not only understanding the senses of these divine books, but even of reading them as they ought to be read, without a particular instruction, was very suitable to God's design of concealing the knowledge of his mysteries from other people: even though the book which contained them had fallen into their hands. But when the time which he had appointed for the making himself known and worshipped by all the earth, approached; he permitted his word to pass unto the *Gentiles*, by means of the versions which were made of it into languages which spread farther, and were more easy to be understood, than the *Hebrew*; that the *Jews* who had an implacable hatred for all other nations, might not be able to conceal the truth from them. This we learn from *St. Austin* °,

° *De Doctrina Christiana, lib. 2. ch. 15.*

who speaking of the Greek version of the LXX observes, that *it was by a particular providence of God that it happened, that as motives of religion or hatred hindred the Jews from communicating their books to other nations; the authority of King Ptolomy, whom God made instrumental to the accomplishing of his designs, made them pass long before, into the hands of those people, who were one day to believe in him, through the grace of the Saviour of the world.*

THERE were two things which made the Greek language almost universal, at that time. The first was the the conquests of *Alexander the Great*, a *Grecian* by nation, the first king of *Macedon*, and afterwards king of the greatest part of the world. His vast empire, though divided after his death, did yet subsist a great while. His officers divided it among themselves, and reigned in different countries. So that the *Greeks* still continued to reign in the world; the *Seleucide*, in *Syria*; and the *Ptolomies*, in *Egypt*. And by this means, the *Greek* language became known, and in use, both in *Judæa*, and *Egypt*. The other cause of the extent of this language, was the high reputation the *Greeks* had acquired for learning and wisdom; which made those also desirous of knowing their language, who were not subject to their dominion. And this was the language which God made use of, to give the *Gentiles* the first knowledge of *The Messiah*. The *Greek* version of the *Old Testament* prepared the way for the Gospel. The *Gentiles* read in this book, the prophecies, which the Apostles shewed had been accomplished in JESUS CHRIST; and found, that the obstinate incredibility of the *Jews* had been foretold in it. They could neither suspect the fidelity of the Apostles, be-
cause

cause this version had not been made by them; nor accuse the *Jews* of having altered this book, because as it was, it condemned them. Besides, the time in which it was made, gave it a prodigious deal of weight: For it having appeared before the birth of JESUS CHRIST, neither *Pagans* nor *Jews*, could say, that the ancient prophecies therein had been adapted to the circumstances of his life.

The Septuagint.

WHOEVER were the authors of the *Greek* version, which bears the name of the *Septuagint*, and of which *Philo* and *Josephus* have said so much; no one doubts but that it was made, long before the time of JESUS CHRIST: and it is of great authority ^P. Several passages of the *Old Testament*, which are quoted in the *New*, are taken from thence. All the ancient versions which were publickly read in the different churches of the world, the *Arabick*, the *Ethiopick*, the *Armenian*, the *Gothick*, the *Illyrican*, and the ancient *Latin*, which was in use before St. *Jerome's* time, were made from it; in short, every one of them, except the *Syriac*, were made from that of the LXX: And to this day the *Greek Church*, and the churches of the *East*, have no other. This is that version, which the Fathers and Doctors of the church have explained, and commented upon. This is that version, from which they drew their decisions in matters of faith, and their precepts of morality. It was by this, that they confuted heresies, and both general and particular Councils explained themselves. So that, whoever the authors of it were, its authority is great; and that upon this account only, if no other; that it was made at a

^P See Du Pin's *History of the Canon*, &c. B. I. ch. 6. § 7.

time when the *Hebrew* was a living language, and consequently more easy to be understood than it is now; when it is almost impossible to come at the true understanding of it, otherwise than by the assistance of the ancient versions. And this makes it necessary, that I should here relate the history of this version.

WE find this history in a book, the author ^{*The History*} of which calls himself *Aristeas*. It is certain, ^{*of the ver-*} the book is very ancient; and to object, that he ^{*sion of the*} says nothing of several circumstances of this famous history, as for instance, of the cells in which these LXX Interpreters were shut up, (who nevertheless, according to *Justin Martyr*, all wrote the same thing) is not sufficient to destroy it. This miracle might perhaps have been believed, and even published upon too slight grounds; and without the first author of this history's having said any thing of it. But whether this book, ancient as it is, be supposititious, is another question. There are learned men who think it a romance, invented by some *Alexandrian Jew*, in order to raise the reputation of a version which his fellow-citizens had made. But whatever this history be, *Josephus*, *Philo*, and all the ancients believed it, and told it, in the same manner, as *Aristeas*, or the author of the book which bears his name, does; and that is, thus.

KING *Ptolomy Philadelphus*, having by the advice of *Demetrius Phalereus* caused a magnificent library to be built, at *Alexandria*, and given him the direction of it; this philosopher spoke to him of the sacred books of the *Jews*, as of a work which would do honour to his library. This prince therefore resolving to have them, and to cause them to be translated into
his

his own language; He sent Embassadors to *Eleazer* the high-priest of the *Jews*, and loaded them with rich presents for the temple. Their instructions were to desire him to give the King a copy of the sacred books; and to send him some persons of distinction, and learning, who might translate them into *Greek*. *Aristeas*, who was one of the greatest men of the kingdom, was of this embassy; and *Eleazer*, who received him with honour, was, according to *Josephus*, the son of *Onias the first*, the brother of *Simon the Just*, who is mentioned in *Ecclesiasticus*, and grandson to *Jaddus*, who went to meet *Alexander*, and made him so favourable to the *Jews*.

THE high-priest consulted with his council about the petition of *Ptolomy*; and afterwards chose six men out of every tribe, which make 72 in all; gave them a copy written in letters of gold, and its skins very artfully fastened together; and sent them into *Egypt*. The King received them favourably, and shewed a great deal of respect for the divine books: and after having entertained them for some days with great magnificence, he thought there was no place more proper for doing the work they had undertaken, than the *Isle of Pharos*, which was but seven furlongs from *Alexandria*. He took care to furnish them with every thing that was necessary; so that in the space of 72 days, they finished their version. *Demetrius* had it read publicly in the presence of the priest, great men, and all the *Jews*, who were then very numerous at *Alexandria*; and it was universally applauded. They cried out with one voice, that the translation was just and faithful; and in order to render it not only authentick, but unalterable too, they made imprecations against those, who should

should have the rashness to make any alteration in it. The King who caused it to be read to him, admired the wisdom of *Moses*; and before he shut it up in his library, permitted the *Jews* to take several copies of it. And then, he sent back the deputies, after having made them some rich presents. The most magnificent of which, was that of six-score thousand *Jewish* captives, whose ransom he paid, and gave them liberty to return into *Judea*. After this he deposited both the original *Hebrew*, and this *Greek* version, in his library.

Philo^a also relates this story, which he pretends happened under *Ptolomy Philadelphus*, the third King of *Egypt* after *Alexander*. And he speaks of the questions which this King put to the deputies, and of the answers they made him. He says, that when they made the version, *they were inspired; so that they all wrote the same thing, as if it had been invisibly dictated to them.* The *Isle of Pharos*, as he goes on a few lines lower, *is thereby become very famous. Not only the Jews, but many others go thither, to see the place where this version was made; and to thank God, for so rich a present [to the world.] After having prayed, and given thanks, they pitch tents upon the sea-shore, where they sit down upon the sand, enjoy themselves, and regale with their friends and domesticks; and this country-place appears more delicious to them, even than palaces.*

Josephus^r in his *Antiquities* copies *Aristeas*, and refers the reader to his book. He is very long in describing the presents which *Ptolomy* sent to the temple; and every thing he has extracted from this book proves, that he had the

^a *Lib. 1. of The life of Moses.*

^r *Lib. 1.*

*This history
is suspected.*

same book which we now have. But nevertheless, this does not hinder some from treating this his history as a romance, (as has been already observed,) which the *Jews of Alexandria* invented, in order to give weight to the Greek version which they had made use of.

I HAVE shewn in my *Treatise on the Passover*, that the *Jews of Alexandria* had made a sort of Schism, by having contrary to the prohibition of the law, built a temple in *Egypt* for their own convenience: though at the same time without denying, that the temple of *Jerusalem* was the most holy; but only believing, that they might offer sacrifice in this, which they had built. The little commerce they therefore had with the other *Jews*, made them forget their *Hebrew*, they no longer spake it, or understood it. So that there was a necessity for their having the sacred books translated into *Greek*, which was the language spoken at *Alexandria*. And their desire of reading the *Greek Version* which they had made authentick, might, it's said, have caused them to invent this history, which they afterwards enriched. For in the time of *Justin Martyr*, they shewed the cells, in which, they said, every interpreter was shut up by himself; but *Aristeas* says nothing at all of them. And what is certain, is only this, that the authors of this version, whoever they were, have spoken as if they had been at *Alexandria*. One proof of which is, the account they give of weights and money. Thus for instance, because the *Drachma* of that city was worth two of *Palestine*, therefore the piece of money, which by *Josephus* and the *Evangelists* is called *tetradrachma*, is by them called *didrachma*. They make the six Patriarchs who lived before the flood, an hundred

hundred years older than the *Hebrew* makes them, before they began to have children, and take from them an hundred years afterwards; which makes their chronology extremely different from that of the original *Hebrew*: and this makes some learned men conjecture, that the *Jews* of *Alexandria* were willing to accommodate the books of *Moses* to the annals of the *Egyptians*, which made the world older than *Moses* had made it in *Genesis*. St. *Jerom* speaks of this version with a great deal of freedom: He says, the church only made use of it in her infancy, because there was none of greater authority, and perhaps it was the only one in being, when the church was first founded; and that therefore, the Apostles finding themselves obliged to quote the passages they took out of the *Old Testament* in *Greek*, made use of this version, when they found it not contrary to the *Hebrew*.

I DON'T pretend to determine so intricate a question^f; but it must be granted, that in spite of the strange hatred of the *Hebrew-Jews* to this version, (which went so far as to establish an annual fast, to testify their grief at the publication of this work, which fast is marked in their Calendar) yet it was honour'd and esteem'd by all the world. When the *Hebrew* language had ceased to be the vulgar tongue, the version of the LXX was read in the synagogues, even in *Judæa* itself. It is true, this was not universally done; there was a sort of division among the *Jews* about it; some were for having the Scriptures read only in *Hebrew*, and were there-

^f The reader will find this question concerning the authentickness of this pretended history fully stated, Prid. Connexion, P. ii. B. 1. and its fabulousness largely proved, in Hody, de Bibliorum textibus originalibus, &c.

fore called *Hebrews*, or *Hebraisers*; whilst others read it in *Greek*, and were called *Hellenists*; that is, *Greeks*, or *Grecizers*. And as the number of the latter was greater than that of the *Hebrew-Jews*, and the Apostles preached most frequently to them; it is therefore not to be wondered at, as St. *Jerome* insinuates, that the passages of the *Old Testament* which are quoted in the *New*, are sometimes borrowed from thence. But after all, it was visibly an act of divine Providence, that this version preceded the publication of the Gospel; and it has been authorized by the use the Apostles themselves did, and the whole Church still does, make of it.

Objections
against the
history of
Aristeas.

AND this obliges me, in support of it, to answer some objections which are made against the history of *Aristeas*. The first is, that *Demetrius Phalereus* could not have advised *Ptolomy* to cause the sacred books of the *Jews* to be translated; because, this Prince had put him to death in the beginning of his reign, as is related by *Hermippas* in *Diogenes Laertius*. But to the authority of *Hermippas*, is opposed that of *Aristobulus*, a *Jew* and *Peripatetick*, who in *Eusebius*, addresses himself to *Ptolomy Philometor*, thus; *Our law was translated into Greek, under the reign of your unkle Philadelphus, by the advice and care of Demetrius Phalereus.*

THE second objection is, that the *Jews* could not have chosen six deputies out of every tribe, because after their dispersion, the tribes of *Judah* and *Benjamin* only remained. To which it is answered, that at the time of the transportation, all the tribes were not so absolutely destroyed, but that there remained some families of them; and several of them returned from *Babylon*, with the whole tribe of *Judah*: whence it
is

is that St. *Luke* ^t says, that *Anna the Prophetess* was of the tribe of *Aser*.

LASTLY, it is observed, that the mole called *Heptastadium*, by which *Aristeas* says the *Isle of Pharos* was joined to *Alexandria*, was according to *Ammianus Marcellinus*, the work of *Cleopatra*; who is well known to have lived long after *Ptolomy*. But this difficulty is not solidly founded. *Cæsar* ^v says clearly, that it was the work of *the ancient kings*; for so the passage ought to be read, and not of *the ancient regions*. Perhaps *Ammianus Marcellinus* imputes it to *Cleopatra*, because that princess repaired it.

SOME Fathers say, that there is another version prior to that of the LXX; but they bring no proofs of it. Whether the LXX translated the whole Bible, or only the *Pentateuch*, is a question not so easy to be determined ^w. It seems, that the few days which they employed in making their translation, could not be sufficient for translating more than the five books of *Moses*. How could they have written so large a volume, as all the Scriptures make, in so short a time? To which St. *Jerom* adds, That *Josephus* and *Aristeas* who were the first authors of the history of this version, never speak but of the law; and That when they speak of the law singly, they are to be understood only of the *Pentateuch*. However, this is denied by others, who say, that if they had divided all the Scriptures among them, they might have translated the whole in two months and a half. But *Josephus* ^x determines the question; for he clearly

Whether the LXX translated all the Old Testament.

^t ii. 36.

^v *De bello Civ. lib. 3.*

^w See Du Pin's

History of the Canon, &c. B. i. ch. 6. §. 4:

^x *Pref. to his Antiq.*

says, that the LXX translated only the books of *Moses*. And if so, the rest of the Scriptures must have been translated by others. And what is certain is only this, that the whole version was made, before the time of JESUS CHRIST. Though *Aristeas* says, that there were *Seventy two* Interpreters, yet it is generally called the version of the *Seventy*, for the sake of a round number.

Other

Greek ver-
sions of the
Scriptures.

BUT besides this version of the LXX. we learn from St. *Athanasius*, that since the birth of JESUS CHRIST, *Aquila*, who was born at *Sinope*, a city of *Pontus*, made a new Greek version of the Bible *. He was originally a *Gentile*, afterwards a *Christian*, and died a *Jew*. After him, *Symmachus* of *Samaria* made a second; but he was no more steady in his religion than *Aquila*; he passed from *Judaism* to the faith, and afterwards fell into the heresy of the *Ebionites*. He lived under the Emperor *Severus*. And *Theodotion*, who was as inconsistent in the affairs of religion as the other two, was first a *Pagan*, then a *Catholick*, then an *Ebionite*, and at last a *Jew*; this *Theodotion*, I say, made a third version. Besides these, *Origen* found two others at *Jericho* †, concealed and hid under some vessels; which happened under the Empire of *Caracalla*. He published them under the names of a *fifth* and *sixth* version; of which we shall speak hereafter, when we come to speak of the

* Published A. D. 218. See Prid. Con. P. ii. B. 1. under the year 277.

† One was found at *Jericho*, and one at *Nicopolis*, a city near *Actium* in *Epirus*. The former, in the reign of *Alexander Severus*; the latter, in the reign of *Caracalla*. Prid. Conn. Ibid.

famous edition of the Scripture which *Origen* made.

C H A P. VIII.

*Of the ancient Latin versions of the Bible ;
particularly of the Vulgate.*

THE language of princes generally becomes ^{The extent} in time the common language of their ^{of the La-} subjects. The conquests of *Alexander* made the ^{tin Tongue.} *Greek* tongue universal; and by the same means, the *Latin* tongue extended itself with the *Roman* empire, all over the world. There was scarce a nation in the world, where by the help of this language, you might not make your self understood. And perhaps this was the reason why *JESUS CHRIST*, who was born among the *Jews*, but was pleased to die upon the cross, for the salvation of all mankind, suffered his title to be written in *Hebrew*, *Greek*, and *Latin*. All the authors of the books of the *New Testament*, have nevertheless written in *Greek*; (*St. Matthew* alone wrote his Gospel in *Hebrew*;) which was, because, the *Greek* language was most in use at that time; because, it was the most ancient; and because, its politeness had made it the language of the learned. So that, it was well known, almost all over the world. At *Rome* itself, it was familiarly spoken; and was in use even among the ancient *Gauls*. Nevertheless, the *Latin* Church could not be without a version of the *Old* and *New Testament* into its own language. This first *Latin* version was made from the *Greek*; the *Hebrews* themselves had, at that

time, scarce any knowledge at all of the *Hebrew* tongue; and perhaps read the Bible in *Hebrew*, no where but in *Judea*, and some places of the *East*.

The Italick
Version.

St. Je-
rome's
Version.

It is not known, who was the Author of the first *Latin* version of the Scriptures. And *St. Austin* tells us, that there soon appeared a great number of them. *We know who translated the Scriptures into Greek*, says he, *and the number of them is not great; but the number of the Latin translators is infinite. When the faith came to be established, the first man who found a Greek copy, notwithstanding the little knowledge he had of the two languages, boldly undertook a translation of it.* But nevertheless, there was one among this multitude of versions, which the same *St. Austin* calls *Italick*, because it was used by the *Christians* in *Italy*; and it retains that name to this very day. This *Italick* version is an ancient *Latin* translation of the *Greek* version. *St. Jerome* calls it *The Vulgar*; and *St. Austin* says of it, *The Italick version is preferable to all other versions, because it is both more faithful, and more clear.* It is pretended that *St. Jerome*, when he was young, revised it, or at least a part of it, by that of the *LXX*: because this Father tells *St. Austin* in one of his letters, that he had correctly translated the bible from *Greek* into *Latin*, for the use of the *Latins*. But however that be, it is certain that this Father, having afterwards learned *Hebrew* under different masters, and spared no pains to make himself master of it, undertook a new *Latin* Translation of the Scriptures, from the *Hebrew*; which nobody had undertaken before him. His motives

† De Doctrina Christiana, lib. ii. c. 2. and 15.

to this undertaking he himself declares; *If we had*, says he, *the Version of the LXX in its purity, and as it came out of their hands, it would be in vain for you, Chromatius, to attempt to engage me, to make a Latin one from the Hebrew. It would then be my duty to respect; and by my silence, give my approbation, to a work which has been universally received, and has contributed so very much to the establishment of the faith. But the version of the LXX has been so altered, and even so corrupted, by having been dispersed into so many places; that you may well think, I have a right either of judging what copies are most correct, or of making an entire new version.* He had corrected that of the *New Testament at Rome*, by the command of Pope *Damasus*: And after the death of this pope, whom he survived thirty years; he returned into a monastery at *Bethlehem*, where he lived five years, and having there found a master of the *Hebrew* tongue, under whom he thoroughly studied that language, he undertook his translation. He translated all the books which are in the *Jewish* canon, and added *Judith*, and *Tobit*, to them; but he did not touch the books of *Wisdom*, *Ecclesiasticus*, *Maccabees*, *Baruch*, or *The Additions to Esther* and *Daniel*; because none of these books were written in *Hebrew*.

*Letters to
Asella Paul
Eustoch.
and Pam-
mach.*

THIS version of *St. Jerome* was much clearer than the *Greek* version; that is, he interpreted the original *Hebrew* more perspicuously, than had been done by the *LXX*, whose version had been translated into *Latin* by other interpreters; who consequently had not consulted the *Hebrew* text: and *St. Jerome* himself, in his *Preface to the Pentateuch*, gives the reasons, why his version might be more conspicuous, than that of the

the LXX. *These interpreters, says he, did their work before the coming of JESUS CHRIST; and could not therefore, but express equivocally, what they could not comprehend fully. We, who have laboured after his death, and resurrection, have rather written an history, than prophecies. Men relate things which they have seen, very differently from what they do those things, which they have only understood; the better and clearer our ideas are, the more intelligible will our writings be.*

THIS work of St. *Jerome* was admired by some, and criticized on by others. It was thought rash in him, to make a new translation of the Scripture; and he was charged with having injured that of the LXX. But he stood his ground both against murmurs and calumny. It cost him many apologies, wherein he defended himself; especially against the charge of having had a design to obscure, or condemn, the version of the LXX by his own. And he urged to little purpose, that the *Jews* themselves found his version to be entirely agreeable to the original: this did not appease his enemies. St. *Austin* himself, though they were friends, and conversed by letter, acknowledged to him, that he would not suffer his version to be read in his Church; because this novelty which seemed injurious to the authority of the *Septuagint*, had given great offence, and caused great trouble among the people, whose ears and hearts had been accustomed to, and as it were filled with the ancient version; which had also been authorized by the Apostles.

AFTER the death of St. *Jerome*, his new version spread itself insensibly. People made use of that, and the ancient *Italick*, indifferently. Pope *Gregory* says, that the Church of *Rome* read

read both ; and that he, according to her example, quoted either, as it best suited his purpose. But at last, that of St. *Jerome* prevailed over the ancient *Vulgate* ; not by any ecclesiastical decree, but insensibly, by use and custom. *Hugo de S. Viſtor* says positively, that the *Latin* Church declared it authentick ; but he does not relate any decision that was made upon it ; or give any account of either time, or place, when it had been done.

NEVERTHELESS the *Vulgate*, which we The Vul- have at present, and which the Council of *Trent* gate. has declared authentick, is not the pure version of St. *Jerome*. It has in it a great deal of the ancient *Italick* ; but it cannot yet be discovered by whom, or at what time, this mixture was made. Some think that St. *Jerome* has no part in the present *Vulgate* ; and it is true, that the *Psalms* in it, are not his. The version he made of *them*, which is in his works, is very different from that of the *Vulgate* ; his, was made from the *Hebrew* ; and that of the *Vulgate*, from the *Greek*. The *Psalms* were daily sung in the church by the people ; and they having gotten them by heart, new ones could not be substituted in the room of the old, without a great deal of trouble ; and this is the reason, why St. *Jerome*'s version of them was not used. Nor were any of those books translated by him, which are not in *Hebrew* ; and therefore the version we have of them, is certainly not his. But as for all the rest of the books of the present *Vulgate*, we need only compare them with the pure version which he made of them, and which makes a part of his works ; and we shall find, almost an exact agreement between them. The *Vulgate* comes nearer to the *Hebrew*, and is more perspicuous than

than the *Septuagint*. And we also find in the present *Vulgate*, the additions which he said he had made to his version, of some passages of the *Hebrew* text, which were wanting in the ancient version. But they are not all in it; as might be shewn from several instances which might be drawn out of his *Commentaries*. Which proves, as I have said, that the present *Vulgate* consists partly of the old *Italick* version, and partly of *St. Jerome's*. This mixture was a sort of expedient, to reunite those who had been divided about this matter; and to reconcile the respect the people had for the *Old* version, with the esteem which the learned had, for that of this great Father. This is the opinion of the cardinals *Baronius*, and *Bellarmino*; and *Clemens the Eighth*, in the *Preface*, which he put at the beginning of the Bible, positively says; that *this Latin edition of the Bible which he published, was made from the translation or correction of St. Jerome, in which were retained many things out of that ancient version which St. Jerome calls the Common, or the Vulgar translation; St. Austin, the Italick; and Pope Gregory, the Old.*

BUT without any further enquiries after the author of the *Vulgate*, it is sufficient that we know, that the Council of *Trent* has declared it *authentick*. It calls it the *Old*, but with relation only to that multitude of new versions, which then appeared every day: For we have seen, that in the time of pope *Gregory* it was called the *New*; and the *Old* then was the *Italick*. Now the Council commands, that this version, (which was then looked on as the *Old*), *having been in use in the church for so many ages, shall be received as authentick, in the publick lectures, in disputes, in sermons, and in expositions; and*

and that no one have the boldness to reject it, under any pretence whatsoever ^z.

HOWEVER, it may not be amiss to explain here, what we are to understand by this decision of the Council ^a. The originals of the sacred books are in themselves *authentick*, because they were dictated by the HOLY GHOST; and the copies of these originals, are no farther *authentick*, than as they are agreeable to them. In what sense then, did the Council declare the *Vulgate*, *authentick*? Was it preferred by the Council to the originals? *The Fathers*, says *Belarmine* ^b, speaking of the Council of *Trent*, make no mention of the originals in this canon; they only chose out among the Latin versions, that which they judged to be the most safe. And this judgment might well be made of it, after its use for several ages had shewn, that there was nothing in this version, that was contrary either to faith, or morality. But a thing likewise becomes *authentick*, when the use of it has authorized it; that is, when they who have authority to command it, will have it used in publick. And this is the sense in which the *Vulgate* was declared *authentick*. The Fathers of the Council of *Trent* had nothing else in view. So that the greatest Divines agree, that it was not the intent of these Fathers, to prefer it before the original *Hebrew*, and *Greek* texts. It is the *Hereticks*, says *Serrarius*, a learned Jesuit, who in order to make the Fathers of this Council contemptible, have endeavoured to persuade people, that they really gave more authority to the copy, than to the original. So that these judicious rules of the

^z *Seff. 4. Can. 2.*
B. 1. ch. vii. §. 3.

^a See Du Pin's *History of the Canon*, &c.

^b De verbo Dei Scrip. l. 2. cap. x.

ancient Fathers will always last. *When there is any difference in the copies, says St. Austin^c, as the same fact cannot happen in two different manners, more faith must be given to the originals than to the translations. When the Latin copies of the New Testament differ, says St. Jerome^d, recourse must be had to the Greek, which is the source; and when the Greek, and Latin copies of the Old Testament disagree, the Hebrew must be consulted, and the fountain preferred before the streams: and in another place this holy Father says the same thing more expressly^e; upon which Gratian makes this decision; The books of the Old Testament ought always to be examined by the Hebrew, and those of the New, by the Greek; which the Council of Trent has not forbidden.*

*They who study the Scripture thoroughly^f, says Salmeron, another famous Jesuit, who assisted at that Council, are still permitted to consult the sources of it; and to correct by their assistance, what length of time, or the negligence of copyists, may have spoiled, in the Vulgate. For instance, I will suppose it was by consulting the original, that they corrected that place in Ezra^g, where it was *pax illius*, his peace, which made no sense at all, by making it *paxillus*, a Stake; it plainly appears to have been a fault of the copyists. In Proverbs^h, instead of *lapides sacculi*, the stones of the bag, the words were *lapides sæculi*, the stones of the age. Which corrections have been made since the approbation given to the *Vulgate*, by the Council of Trent, when the Popes published more correct editions of the Bible; which shews,*

^c De Civit. Dei. lib. xv. c. 13.

Fretela. ^e Letters to Lucinius.

^h xvi. 11.

^d Letters to Sun. and

^f Proleg. 2. ^g ix. 8.

says a learned man, how ignorant, or how rash a thing it is to contend, that the Council of *Trent* has taken away all authority from the original *Hebrew*, and *Greek*, which are the works of the HOLY GHOST; and preferred, or equalled, the *Vulgate* to them. Since the Council, the *Vulgate* has been corrected by the order of *Sixtus Quintus*, and *Clemens the Eighth*. Nor was this correction so exact, but that it is there declared in the *Preface*, that *there were yet some places not touched, which ought to be altered*; and it is added, that *this edition is not extremely exact, we have designedly passed over several places, for fear of giving offence.*

I THEREFORE again say, the *Vulgate* is neither more valuable, nor equal to the original texts. *There was nothing said of them in the Council*, says *Salmeron*; *the only questions there, were, about the Latin versions, which had just then appeared in great numbers.* The Council declared that the *Vulgate* was the best, and the safest of these. *The church*, adds *Bellarmino*ⁱ, *has assured us, That there is no error in the Vulgate, which concerns faith or morality; and That the faithful may entirely give credit to it.* But it must be observed, that what I have just now said in favour of the *Hebrew* and *Greek* originals, does not imply that we have always a right of correcting or explaining the *Vulgate* by the copies we have at present, into which many errors may have slipped, by the negligence of the copyists. The *Latin Interpreter* may have had as correct, or perhaps better copies than ours. But when it is certain, that the *Latin Interpreter* read the originals as we now do, if then there appears

ⁱ De Verbo Dei. l. ii. c. 11.

any obscurity in his version, we must have recourse to the original. Thus in that passage of the *Vulgate*, where St. Peter asks our Lord Christ what death St. John should die, his answer according to the present edition of the *Vulgate* is, *Sic eum volo manere donec veniam, quid ad te?* * *I will that he so tarry till I come, what is that to thee?* which not being sense, it is evident that this passage has been corrupted by the copyists, who have put *sic* instead of *si*, which is what the Greek *ἐάν* signifies; if *I will that he tarry till I come, what is that to thee?* *Si* might easily be put for *si*, and therefore it is most probable, that the fault is in the *Latin* copy, and not in the *Greek*.

CHAP. IX.

Of the Samaritan Pentateuch, Chaldee Paraphrases, and other versions.

The Samaritan Pentateuch.

WE have in another place spoken of the origin of the *Samaritans*, and of the manner of their leaving the worship of idols. When JESUS CHRIST came into the world, they worshipped only the one God of the *Jews*. The question between them and the *Jews*, was only concerning the place, where he ought to be worshipped; as appears by the discourse our Lord had with the *Samaritan* woman ¹. But the *Samaritans* did not receive all the books of

* Jo. xxi. 22.

¹ Jo. v.

the *Jews*. The *Pentateuch* was the only book among all the sacred writings, which they looked on as divine. Nor is it strange, that they should receive no other; the rest were the works of the *Jews*, with whom they kept no communication, at the time they were composed, or published ^m. The *Samaritans*, to this day, carefully preserve the *Pentateuch* written in the ancient character, which was that of the *Jews*, before the captivity: which makes this book esteemed as a precious monument of antiquity, and a proof of the *Mosaick* history, and of every thing contained in the books of *Moses*. For there is no essential difference between the *Samaritan* and the *Hebrew Pentateuch*; and it cannot be said, that two nations who had no commerce with one another, but an utter hatred for one another, conspired together, to alter the law of *Moses*. These two *Pentateuchs* differed no otherwise formerly, than they do now, namely, in the figure of the letters, as St. *Jerome* assures us; who says ⁿ, That the charac-

^m The Dean of Norwich is of opinion, that the Samaritans did not receive their copy of the *Pentateuch* from the *Jews*, till after the time of *Ezra*; and that it was copied from *Ezra's*. Which if it was, they might then as well have taken copies of all those other books which *Ezra* had brought into the Jewish canon, (which were, some few excepted, all that are at present in the canon of the Old Testament) as the *Pentateuch*. And it seems hard to say, why they did not copy the one as well as the other. The Dean's reasons are, 1. that it has all the interpolations that *Ezra's* copy has. And 2. that it has many variations, which are manifestly caused by the mistake of such similar letters in the Hebrew alphabet, as have no similitude in the Samaritan Character. Conn. P. i. B. 6. under the year 409. But *Du Pin* (*History of the Canon*, &c. B. i. ch. 5, §. 2.) undertakes to answer these reasons, and declares himself to be of *Lamy's* opinion.

ⁿ Upon the 9th Chapter of *Ezekiel*.

tērs which were in use in the time of *Moses*, were the same with those the *Samaritans* used in his time; and That the letter *Thau* in their alphabet, which is the last, was of the figure of the cross, which the *Christians* made upon their foreheads. From whence it is evident, that we may by comparing the *Samaritan Pentateuch* with the *Hebrew*, clear up several difficulties; and determine, which of the different ways of reading the Scripture which interpreters have followed, is most ancient, and consequently most agreeable to the truth.

F. Morin of *The Oratory*, found this valuable manuscript copy, in the beautiful library, which belongs to the college of the priests of that Congregation, at *Paris*; and printed it, in *M. le Jay's Polyglott*°. It was a present of *F. de Harley-Sanckys*, who brought it from *Constantinople*, with many others. There is generally joined with it, a version of it into vulgar *Samaritan*, which is very ancient. The difference, as I have said, between the two *Pentateuchs* was not considerable; but there was some difference between them, and it could not be otherwise: for it is impossible, but that when a book has been several times written, some alterations will continue; and in this case, they were nations who were at variance and enmity with each other, who each copied the same book for themselves; and consequently had no correspondence with one another, in order to agree upon what readings were to be preferred; but on the contrary, each was for having their own copy looked on as authentick.

° *The Samaritan Pentateuch, and the Samaritan version, and the Latin translation of them, are since much more correctly printed, in Walton's Polyglott, Prid. ut supra.*

THE *Chaldee Paraphrases* are a sort of originals, or at least very ancient versions. The origin of them was this. The *Jews* having almost forgotten their own language, in the *Babylonish* captivity, and accustomed themselves to that of their conqueror, the text of the Bible was no longer understood by the people; and therefore it was necessary to explain it, in the *Chaldee* tongue. From the time of *Ezra*, says *Maimonides*, *what the reader read of the law, an interpreter explained to the people.* This occasioned the making of *Paraphrases* in *Chaldee*, which differs but little from the *Syriac*, which was the language of the *Jews*, in our Saviour's time. And these *Paraphrases* were called *Targumim*, and in the singular *Targum*, a *Chaldee* word, which signifies *Explanation*. They are sometimes an exact literal version, word for word; sometimes, only sense for sense.

THE *Jews* divide these *Paraphrases* into three classes, as they do the books of the Bible: the *Paraphrase of The Law*, of *The Prophets*, and of *The Hagiographa*, or *holy books*. The *Paraphrases on the Pentateuch*, made by *Onkelos*, or *Onkelosos*, who lived forty years before the birth of Christ, and was the disciple of the great *Hillel*, is not only the most ancient, but the most famous. It is a great mistake to attribute it to that *Aquila of Pontus* who translated the Bible into *Greek*, of whom we have spoken; and who did not write till 130 years after *JESUS CHRIST*. The *Paraphrase upon all the Prophets*, except *Daniel*, was the work of *Jonathan-Ben Uziel*, who was contemporary with *Onkelos*. And besides this *Paraphrase upon the Prophets*, there has lately appeared a *Paraphrase upon the Pentateuch*, under his name. The *Paraphrase upon the Hagiographa*

The Chaldee Paraphrases.

The Division of the Paraphrases.

Their Authors, and Antiquity.

giographa is attributed to *Joseph The blind*, or *The squint-eyed*. It is no older than the fifth century, as appears from several things which are related in it. But as for those of *Onkelos*, and *Jonathan*, as they are quoted in all the *Jewish* commentaries, their antiquity is not to be doubted of. The Fathers of the Church make indeed no mention of these *Paraphrases*, but we are not to wonder at their not doing it; they did not understand *Hebrew* enough to know them, and had no commerce with the *Jews*.

Their use.

THESE *Paraphrases* are of great advantage to religion: we find many passages explained in them of the *Messiah*, which the *Rabbins* would now fain deprive us of. And they could not therefore have been invented in complaisance to us. It is not to be doubted, but that they are very ancient; and were written at least as early as the times of the authors whose names they bear. The unanimous consent of the *Jews* is a convincing proof of it: and who can imagine, that these *Paraphrases* were not made at a time when the *Chaldee* was the mother-tongue? Would the *Jews* have troubled themselves about making them, when they had laid aside that language? And in short, their application of a great many passages to the *Messiah* is a great mark of their antiquity. Their Authors were near in time to the *latter Prophets*, and were instructed in their traditions. And the *Jews* give so much authority to these *Paraphrases*, especially those of *Onkelos*, and *Jonathan*, that they almost equal them to the text. They say, That *Jonathan* received his interpretations from *Zechariah*, *Haggai*, and *Malachi*; and That *Onkelos* collected together the sentiments of the *Rabbins Eliezer* and *Jehoshua*, who had been instructed by the *Prophets*.

phets. We find some very singular things in them, concerning the *Word*, by whom all things were made; which bear a great resemblance to the beginning of St. John's Gospel. Beckius has lately published a *Chaldee Paraphrase* upon the *Chronicles* P, which he found in a German library: but of what antiquity it is, is not agreed. Some even doubt whether the others are as ancient as the *Jews* make them. But whether they are or no, we had them from *them*; and therefore be their antiquity what it will, their authority is absolute, in disputes between them and us ⁹.

THE *Syriac* version is very ancient, and worthy of esteem^r: for the churches of the *East* have used it from the first establishment of religion, therein following the example of *Antioch*, capital of *Syria*, where the name of *Christian* was first given to the disciples of JESUS CHRIST; and that of the Patriarchate, upon which all the churches of the *East* depended, long before the Council of *Nice*. The *Syriac* language yet

^P That on the first Book was published 1680; That on the second, 1683.

⁹ The English reader has a large account of the *Chaldee Paraphrases* here mentioned, and of two others, viz. The *Jerusalem Targum on the Law*, and the *Targum on Ruth, Esther, Ecclesiastes, Song of Solomon, and the Lamentations*, and of the usefulness of them, especially against the *Jews*, in *Prid. Conn. P. ii. B. viii. under the year 37*.

^r According to Dean *Prideaux*, the ancient *Syriac* Version is, without any exception at all, the best translation of the *Scriptures* of both Old and New Testament, that has been made by the ancients, into any language whatsoever. *Prid. Conn. P. ii. B. i. under the year 277*. But Mr. De la Crosse, who is Counsellor and Librarian to the King of Prussia, prefers the *Armenian* Version of the New Testament, to all the other ancient Versions. See *Preface Generale de Messieurs Beausobre & L'Enfant sur le N. Testament, p. 211*.

subsists among the *Maronites*, who inhabit *Libanus*, and the other *Christians* of that country; but it is only in the divine books; and ecclesiastical offices. It is not at all used, but in them. The *Syriac* is a Dialect of the *Chaldee*.

Albert Vidmanstadius, Chancellor to the Emperor *Ferdinand*, was the first man in *Europe*, who caused the *Syriac New Testament* to be printed; which was in the year 1555. He pretended to shew, that *JESUS CHRIST* and his Apostles spoke this language; but many people are not of his opinion. They think that *JESUS CHRIST* spoke *Chaldee*, such as we find in the *Jewish Paraphrases*, or at least a language which came very near it; for the words which the *Evangelists* have put into the Gospel, are neither *Hebrew*, nor *Chaldee*, nor *Syriac*, but are derived from those languages. Nevertheless, the *Evangelists* call these words *Hebrew* ones; but that is only in opposition to the *Greek* and *Latin*; and because it was the language of the *Jews*, who were *Hebrews*. The modern *Syriac* has characters of its own, which are different from those of the *Hebrews*, and *Samaritans*; but is nevertheless often written in *Hebrew* characters. And it ought to be here observed, that there are two *Syriac* versions; the *Old*, which is a translation of the *Old Testament*, from the *Hebrew*; and the *New*, which is a translation of the *New Testament*, from the *Greek*. This last is beyond contradiction the most ancient that ever was made in the church. It is that which the *Maronites* make use of, in their ecclesiastical offices. It is called the *New* version, only with respect to the other; for learned men have proved, that it was made above a thousand years ago: by which we may judge of the antiquity of the first.

As *Arabick* is become the vulgar language of *Arabick* almost all the *East*; besides the *Syriac* version, ^{versions.} (which is understood only by the learned) there are *Arabick* ones, which are not only used by the *Maronites*, and other *Christians* in *Asia*, but also by the *Jews*, and *Samaritans* ¹. *Rabbi Saadiah* has published one of the *Pentateuch*, which a skilful man thinks to be very little different from that in the *Paris-Polyglott*. The greatest part of these *Arabic* versions were made from the *Septuagint*. The *Christians* of the *East* have two entire ones; but they neither know who were the authors of these versions, nor the time when they were made.

THE *Ethiopians* have also translated the Scrip- ^{The Ethi-} ture into their language; but there has only a ^{opic and} part of this version yet appeared. *Rabbi Jacob* ^{other ver-} *Tavos* translated the *Pentateuch*, into *Persian*; ^{sions.} and the *Jews* printed it, at *Constantinople*, in the year 1546. And there have been several other versions made of the *Psalms*, and *New Testament*; but as they are novel, they are of no great authority; any more than many others, which have been made into the different languages of *Europe*.

Pagnin the *Dominican* was the first after St. ^{Latin ver-} *Jerome*, who translated the *Old Testament* into ^{sions.} *Latin*, from the *Hebrew*. His version was printed at *Lions* in the year 1528. *Arias Montanus* retouched it, and made it more literal. *Munster* made another *Latin* translation of the *Hebrew Bible*, but into such barbarous *Latin* as was grating to the ear. After *Pagnin*, have come a crowd of Interpreters, since the *Hebrew* language has been more studied. *Leo of Juda*, who

¹ See Du Pin's History of the Canon, &c. B. i. ch. 8. § 3.

though not a *Jew*, understood *Hebrew* extremely well, began one, which has since been printed at *Zurich*; but death having prevented him from finishing his work, *Theodorus Bibliander* compleated it. This is that version which *Robert Stephens* printed with the *Vulgate*, and *Vatablus's Notes*, without naming the authors of it. *Emmanuel Tremellius*, who of a *Jew* became a *Christian*, and *Francis Junius*, have also given us a *Latin* translation after their manner; which *Castalio* had done before them, and very lately *Sebastian Schmidius*. And some add to these *Isidorus Clarius*; but it may be said, he only corrected the ancient version, according to his ability, and sometimes put in very hard expressions.

ALL these versions are very different from the ancient ones: which arises from hence, that the new translators have followed the criticism and sentiments of the *Massorites*, and the *Jewish Grammarians*. We have seen, That the invention of the points made great alterations; and That the same word has very different senses, according as it is differently pointed: So that the new Interpreters of the *Hebrew Bible*, who follow the pointing of *The school of Tiberias*, must be very different, for instance, from the versions which are made from the *Greek Bible* of the *LXX*,

Versions in-
to the Eu-
ropean lan-
guages.

James the first King of England, caused the Bible to be translated into *English*, from the *Hebrew*; The Synod of *Dort* ordered a version of it to be made into *Dutch*. *Luther* made one into *High-Dutch*. The Divines of *Geneva* made one into *French*; and another, into *Italian*. The *Jews* of *Spain* have made one into *Spanish*. And the *Roman-Catholick Doctors* have also translated the

the *Vulgate*, into *French*. Those of *Louvain* first did it into *French*; but *M. de Scay* has some time ago made another translation of it into *French*, which is much purer than that of *Louvain* ^t.

ALL these versions have their use; especially for those who have not the advantage of looking into the original: for an exact and attentive reader, who understands neither *Greek*, nor *Hebrew*, may sufficiently learn the force of the original texts, by comparing these versions: I mean especially the ancient versions. We there see, how their authors have explained certain passages; and consequently, how they must have read the *Hebrew*, and the *Greek*; and by that means, what was the most ancient way of reading them.

C H A P. X.

Of the most famous Editions of the Bible.

IT is a received tradition among the *Jews*; That *Moses* gave to each of the heads of the tribes, a copy of the law; and That every private man afterwards copied it. *Maimonides* says, there was an express commandment which

^t If the curious reader would entertain himself with a copious view of the translations that have been made of the Scriptures, let him consult the laborious work of the celebrated *M. Le Long*, entituled *Bibliotheca Sacra*; where, among other things, he gives an account of all the translations that ever were made of the Scripture, into any language whatsoever, whether ancient, or modern; and of the persons, by whom, and the time when, they were made.

obliged

obliged every *Israelite* to copy the *Pentateuch* for himself; and though his father had left him a copy of it, this did not excuse him from this obligation; and they who could not write, were obliged to get a copy taken for them. And when they had gotten this book written with their own hands, it was, says this *Rabbin*, as if they had received it from mount *Sinai*. The king himself was obliged as king, to write out the book of the law, though he already had a copy, as a private man; according to those words in *Deuteronomy* v: *And it shall be when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book.* And the *Jews* have in this followed their natural genius; they have carried their exactness, to superstition. There are, according to them, no less than twenty conditions necessary to make a copy pure, and fit to be read in the synagogue. But I shall not here amuse my self with relating these trifling niceties; nor will I pretend to warrant the tradition of the *Jews*, concerning the twelve copies which are said to have been given to the heads of the tribes. Nevertheless, this is past doubt, that God has so carefully watched over, and preserved the Scriptures; that not the least error relating to faith, or morality, is slipped into them.

DURING the captivity, the *Jews* greatly neglected their sacred books. After their return, *Ezra* and the *Men of the great synagogue*, collected all the copies they could find, and having reviewed and examined them with a great deal of exactness, they restored the Scripture to its purity, and made what is called *The Jewish Ca-*

non. And these *Men of the great synagogue*, had some prophets among them, as *Haggai*, *Zechariah*, and *Malachi*; and some add *Daniel*; not to speak of *Ezra*, who was the head of them. So that, what they did ought to be looked on as the work of the HOLY GHOST. What the author of the *Second book of Esdras* ^w says, namely, that all the copies of the holy books having been burnt with the temple, *Ezra* by inspiration from God, published them anew; is an apocryphal story, which may be confuted by what is related in the book of *Nehemiah* ^{*}, *And all the people gathered themselves together as one man, and they spake unto Ezra the scribe, to bring the book of the law of Moses, which the Lord had commanded to Israel. And Ezra the Priest brought the law before the congregation both of men and women.* It is not here said, that *Ezra* wrote the whole book of the law anew, but that he brought it; because being a priest, it was his business to keep it.

THE ancient *Jews* were neither skilful grammarians, nor great criticks; they took little care to have their copies correct. And from hence came that great difference in their copies, which has produced one as great in the ancient versions, each interpreter having followed that which fell into his hands. It was not till about the fifth century, that the *Rabbins of Tiberias* gave themselves the trouble of making their copies exact, and correcting all the faults, which through length of time, or the negligence of the copyists, might have slipped into them. I have already spoken of their criticism, which is called the *Massora*; and of the vowel-points which they

^w xiv. 21,

^{*} viii. 1, 2.

added to the text, to fix the sense of the words; of the various readings which they took care to distinguish by certain signs, in the margin, and in the text; and of the interpretations, which they have given according to tradition; which is the reason (as we have seen) why the text, as we now have it from them, is different from that, from which the version of the LXX was made. But these latter might have had as good manuscripts as they; and therefore it is not just to prefer the *Massorites* to them, on all occasions. For how laborious and exact soever they may have been, and what care soever they may have taken to recover faithful copies; yet who knows whether they did not scrupulously attach themselves to tradition, and give too much way to their own conjectures?

*Editions of
the Hebrew
Bible.*

BEFORE printing was invented, the *Jews* set an immense value upon two copies, from which all the other copies were taken, viz. that of *Hillel*, and that of *Babylon*. But since the invention of that art, the *Hebrew* text has been printed a great many times. both by them, and the *Christians*; and that, without any other difference between the different impressions that have been made of it, than what has been occasioned by the skill, or negligence, of the printers.

*The different
editions
of the Sep-
tuagint.*

THERE were also in the first ages of the Church, different editions of the version of the LXX. As some faults had crept into it, *Lucian the Martyr* undertook to revise it, to correct the faults of the copyists, and to publish a more faithful copy. And *Hesychius*, and *Eusebius*, did each the same thing; and these were, as it were, three different editions of that version. St. *Jerom* also, as has been said, undertook the same thing, and rectify'd, what that infinite number of copyists,

who had sent it all over the world, had changed. An alteration which appeared to him to be so great, as necessarily to require that a new translation should be made, from the *Hebrew*. Of these three ancient editions, which preceded that of *S. Jerom, Egypt*, followed that of *Hesychius; Palestine*, that of *Eusebius*; and *Constantinople*, that of *Lucian the Martyr*. The famous editions of the *Greek Septuagint* in these last ages, are that of *Alcala*^y, which is in the *Paris-Polyglott*; and that of the *Vatican*, in the year 1587. They are pretty different; and this difference arises not only from that of the copies, which the publishers of these editions followed; but also, from their prepossessions. They who took care of the edition, which by Cardinal *Ximenes's* care, was printed at *Alcala*, endeavoured to make it as conformable as they could, to the *Hebrew* text, as we now have it: And they who had the care of the *Vatican* edition, regarded chiefly those passages of this version, which they thought they found in the ancient Fathers. And therefore each followed, what they thought most agreeable to their design. The edition of the *Greek Septuagint*, at *Alcala*, was the first *Greek* edition, that was ever printed; it was finished in the year 1517. *Aldus Manutius* made another at *Venice*, 1518, which the *Germans* have reprinted several times. The third edition of it, was that of the *Vatican*, in the year 1587, which Cardinal *Caraffi* caused to be made, from a manuscript in the *Vatican* library^z. The next year, *Nobilius* printed a *Latin* translation of it; made from that *Roman* edition, and collected from the

^y Or Complutum.
the year 277.

^z See Prid. Con. P. ii. B. 3. Under

works of the ancient Fathers. And these are the two editions, which F. Morin has printed together, at *Paris*, in 1628. The *Greek* edition, which is in the *English-Polyglott*, was corrected by a very ancient *Alexandrian* manuscript ^a.

Editions of
the Vul-
gate.

As to the *Latin Vulgate*, it were useless to give an account of all the different editions, which have been made of it, since the Invention of printing; they are almost innumerable. And I shall therefore speak only of the edition which was made at *Rome*, by order of *Sixtus Quintus* ^b; in which, the Doctors, who had the care of it, corrected and changed many places, notwithstanding the Council of *Trent* had declared it authentick. But notwithstanding these corrections, *Clement the Eighth* did not approve of this edition; and therefore caused a second more correct one to be made ^c; and it is from this, that all the *Vulgate Latin Bibles* are now printed.

Polyglotts.

NOTHING now remains, but to say something of the *Polyglotts*. The word is *Greek*, and signifies a Bible in *several languages*: and this name is given to any of those Bibles, which have the original text, and one, or more versions, with it. The most ancient of these *Polyglotts* were those of *Origen*. I say *those of Origen*, because he made *three*. The *first* consisted of four versions, those of the *LXX*, *Aquila*, *Symmachus*, and *Theodotion*; which he called *Tetrapla*. In the *second*, he added the original *Hebrew* text in *Hebrew* characters, and in *Greek* characters; and gave it the name of the *Hexapla*. And the *third*,

Those of
Origen.

^a From this Manuscript has since been printed a third famous edition of the Septuagint at Oxford, by Dr. Grabe, which is by some learned men preferred both to that of Alcala, and that of the Vatican.

^b Ann. Dom. 1590.

^c Ann. 1592.

was yet further enlarged with two other *Greek* versions, whose authors are unknown; and this he called *Octapla*^d. These names, *Tetrapla*, *Hexapla*, and *Octapla*, are *Greek*; and signify, that the first edition was in *four* columns, the second in *six*, and the third in *eight*. So that the different versions were placed by the side of one another: And this made it a work of several volumes, which were of an immense price at that time. And, in order therefore to abridge so vast an edition, and to make it more easy to be had, *Origen* made a new one; in which he put nothing but the *Septuagint*, and therein distinguished by certain marks, whatever was to be found in the *Octapla*; For in this abridgment, he shewed what was, and what was not, in the *Hebrew*; that is, the difference between the version, and the original^e. These marks were an *asterisk*, and a *little bar*, which terminated in a point like a spit. *Origen* put this *asterisk* where the *Septuagint* was defective, and supplied the defects of it, out of *Theodotion's* version; and when it was redundant, he put this *bar* or spit. Which last sign was what the criticks formerly made use of, to *stick*, if I may so speak, a word which was superfluous; as they did of this little star, or *asterisk*, to shew that a word had been

^d Dean Prideaux makes the *Hexapla* and *Octapla* to be the same edition, and to be called by both these names, because it had in some places *six*, and in others, eight columns; and consequently declares, that *Origen* made but two editions, in all. *Connect. Part ii. B. 2. under the year 277.*

^e What *F. Lamy* here makes a new edition of the *LXX* is by the Dean of Norwich, just mentioned, only made to be the first column of the *Octapla*, which he describes as distinguished by the marks here mentioned by our author, and some others also; and he imputes the transcribing this, not to *Origen* himself, but to others long after his time. *Ibid.*

as it were *eclipsed*, and disappeared. But afterwards, the negligence and want of exactness in the copyists, having confounded these marks; the work became so disfigured, that the *Septuagint* version could not be distinguished, but was confounded with that of *Theodotion*.

That of
Ximenes.

THE first *Polyglott* that has appeared in publick, since the invention of printing, is that of *Alcala*. Cardinal *Ximenes* laid the plan, and bore the expence of it. It was printed in 1517. in six volumes, which contain the *Hebrew Vulgate*, the *Greek Septuagint*, the *Chaldee Paraphrase of Onkelos*, with a *Latin* translation; and the *New Testament* in *Greek*, and *Latin*: to which are added *Prefaces*, *Grammars*, *Dictionaries*, and *Tables*. The *Polyglott* of *Antwerp*, which was printed at the expence of king *Philip the second*, of *Spain*, is not only larger; but printed upon a more beautiful paper, and with a better letter, than that of *Alcala*: and consists of eight tomes. It has, besides what is in the *Spanish*, or *Complutensian* one, a *Chaldee Paraphrase* upon all the *Old Testament*, with a *Latin* translation of it; an interlineary version of the *Old Testament*, in a separate volume; and a *Syriac* version of the *New Testament*, printed in two sorts of characters, *Syriac*, and *Hebrew*. *Albert Vidmanstadius*, as we have observed, had first printed this version in *Syriac* characters, at *Vienne*; *Guy le Fevre de la Bauderie* put it into *Hebrew* characters, and added a *Latin* translation to it. All this is in this *Polyglott*. *Arias Montanus* had the direction of the work, which he enriched with *Dictionaries*, *Grammars*, and several other treatises, which serve for the understanding of the Scriptures in general. This edition appeared in the year 1572. The *Polyglott*

That of
Antwerp.

of

of *Paris*, which the illustrious *Guy Michael le Jay* undertook, with the assistance of *F. Morin*, ^{That of Mr. le Jay.} and two learned *Maronites*, and printed at his own expence, did not appear till the year 1645. Besides all that is in the two others, it has the *Samaritan Pentateuch*, with a translation of it into *vulgar Samaritan*; a *Syriac* version of the *Old Testament*; and an *Arabick* one, of both *Old*, and *New*. It consists of ten volumes. The paper and characters are of the utmost beauty; but the work is imperfect for want of the *Introductions*, which were begun, but never finished; or at least, they never saw the light.

BUT the completest *Polyglott* the world has ^{That of London.} seen, is that of *London*, in six volumes, printed in 1657. In it are added the *Persian* and *Ethiopic* versions, more than the rest have, with *Prefaces*, and very useful *Treatises*. *Walton* was the author of it; it is not so beautifully printed, as that of *Paris*, but it has a great advantage over it; which is, that you here see the text, and all the versions and paraphrases, at one view. Upon opening the book, all this presents itself in two pages; whereas the *Paris* one has the different pieces in different volumes.

AMONG the *Polyglotts*, we may also reckon ^{That of Venice.} the *Venice* edition of the Bible, in which is the *Hebrew* with the *Chaldee Paraphrases*, and some notes of the *Rabbins*. *Bomberg* first printed it in 1518. It was reprinted more correctly in 1526; and *Buxtorf* printed it again, at *Basle* in 1619.

AND *S. Andrew*, a famous printer, gave the ^{That of S. Andrew.} world another *Polyglott* in 1586, in which are the *Hebrew* text, with the *Latin* version of *Leo of Judah*; and the *Greek Septuagint*, with a *La-*

tin version, and some notes of *Vatablus*. These are the most celebrated *Polyglotts* the world has seen.

It is not my design, to speak here of all the editions that were ever made of the Bible; this *F. le Long* of *the Oratory*, has undertaken: he has long laboured in it, with a great deal of application, and his work is now ready to appear ^f.

CHAP XI.

Of the different senses of the Scriptures. Rules for interpreting them.

WHAT has been already said, gives so much light to the Scriptures, that the reader is, I doubt not, already in haste to set about the reading them. But nevertheless, I must yet detain him a moment longer; and give him an idea of the several senses, which may be put upon this book. And here then, we ought in the first place, to distinguish in the Bible, as well as in other books, the *proper* sense of each word, from the *metaphorical* one, in which it may be also understood. God there speaks to mankind in the language of men. *We find no*

^f The work here hinted at is the *Bibliotheca Sacra* before mentioned, (p. 121. Note.) wherein you have an account of 1400 editions of the whole Bible; of 1850 editions of separate parts of the Bible; of 1286 MSS. of the Bible; and of many hundred authors who have written upon it. It first appeared in 1708. at Paris, in two volumes 8vo. But there was a new edition of it at Paris, in the year 1723, in two volumes in Folio, with large additions.

expression in the Scripture; says St. Austin [§], *but what was of common use; if regard be had to the time, place and persons, when, where, and by whom, it was spoken.* It is indeed God who speaks; but he speaks to men, and therefore makes use of their language. And as then nothing is more common in their language than *metaphors*, we are not to be surprized, if we find the Scripture full of them. What goes before and follows in the context, sufficiently distinguishes the *literal* sense, from the *metaphorical*. When, for instance, a cruel man is called a *wolf*; or a cunning one, a *fox*; when barbarous people are called *serpents*, or *dragons*; when JESUS CHRIST is sometimes stiled a *lamb*, sometimes a *rock*, sometimes a *lion*, and sometimes a *vine*: We easily see that it is upon the account of some resemblance between them, that these names are applied to other things than those which they naturally signify. And sometimes these *metaphorical* expressions in Scripture are very bold, and very different from those we usually make use of; as when *the edge of a sword* is called *the mouth of the sword*; when *the marrow of wheat* is put for *the finest wheat*; and *the staff of bread*, is put for *such bread as is very nourishing*. The *sacred authors*, says St. Austin, *for want of proper words to express their thoughts, had recourse to figurative ones.* And sometimes too, they make use of them as veils, to conceal what decency requires should not be openly represented to the eyes. Thus under the word *foot*, the Scripture comprehends all the lower parts of the body; as we see in this instance, *Zipporah took a cutting stone, and cut off the foreskin of her son,*

§ De Trinit. l. 1. c. xi.

and touched his feet *. The water of the feet signifies urine.

NOR is it only in the frequent use of *metaphors*, that the language of the Scriptures agrees with our common language; but it comes yet nearer to our common way of speaking, by accommodating itself to our ideas, and ordinary manner of conceiving things: from whence it is, that it speaks of God, as if he had a body, and was like us. It not only gives him a mouth, and eyes, and hands; but it also attributes to him anger, compassion, fury, and some other passions. Whereby it represents God, not as he is, nor as our reason represents him; but as the imagination usually paints things, notwithstanding the light of reason, and faith. And these *metaphors*, and this manner of speaking of God, cannot lead any into error, but persons of the grossest understandings, and such as have not the least knowledge of letters; because prophane books are full of expressions of the same kind. Persons of understanding easily see, in what sense they are to be understood.

The literal
and spiritu-
al sense of
the Scrip-
tures.

BUT what is peculiar to the holy Scriptures, especially the *Old Testament*, and distinguishes it from all other books, is, that it has a *spiritual* sense, as well as a *literal*. The one is the sense of the words; the other is in some measure the sense of the author. I have already touched upon the reason on which these two senses of the Scripture are founded, when I said after the Apostles, and Fathers of the Church, that all the *Old Testament* is nothing but a shadow,

* Exod. iv. 25. *Vulgate*. F. Lamy seems here, by too strict an adherence to the *Vulgate*, to have mistaken the sense of this text, which the English translation makes very easy and natural by rendering it, and cast it at his feet, viz. her husband's.

and a figure. That which expresses these figures, is the *literal* sense ; That which is figured out by these shadows, is the *spiritual* sense ; which is also called the *mystical* sense, because it is mysterious and hidden.

THE *Figures* of the *Old Testament* may be *Three sorts* divided into *Legal*, *Historical*, and *Natural*. *of Figures in the Old Testament.* The *Legal figures* are every thing that relates to the temple, the altar, the tabernacle, the sacrifices, and the ceremonies of the law of *Moses*. The *Historical* comprehend all the events and different transactions which make up the history of the *Jewish* nation ; as for instance, the marriage of *Abraham* to two wives, the one a bond-woman, and the other a free ; the birth of *Isaac*, and *Ishmael* ; the history of *Jacob*, and *Esau* ; that of the brazen serpent, &c. which we have shewn, as we have mentioned all these pieces of history, to have been images of what the *Messiah* was one day to perform. This the *Jews* grant ; JESUS CHRIST himself in the Gospel, and St. *Paul* in his Epistles, explain the mysteries which were concealed under these histories ; and shew, how all the ceremonies of the law, and every thing that was done in the temple, had relation to the *Messiah*, and represented him in different manners ; as we have already observed.

LASTLY, the *Natural* figures comprehend all that *Moses* has written, concerning the creation of the world ; the fall of the first man ; the deluge ; *Noah's* ark, &c. All these things are *mystical* representations or emblems, which set before the mind very different things from those which the bodily eye sees in them. Thus St. *Paul* compares the *second Adam* with the *first* ; and shews, how the spiritual advantages of

the one, are typified by the natural ones of the other; compares mount *Sinai*, and the city of *Jerusalem*, to the church, and heaven; and St. *Peter* looks on the deluge, and what happened to *Noah's* family, as a figure of the advantages which *Christians* receive at their baptism.

The different mystical senses.
The Allegorical.

THE *Mystical* sense is divided into the *Allegorical*, the *Anagogical*, and the *Tropological*.

THE *Allegorical* sense is, when under something that is expressed we are to understand something that is not expressed. Thus the name of JESUS CHRIST is often found concealed under those of *David* and *Solomon*; inasmuch, that what is said of these princes, does better agree with JESUS CHRIST, than with them. These words, *The Lord said unto my Lord, Sit thou on my right hand*^h, are to be understood of *David*, when he chose *Solomon* to be his successor; but they are more just, when applied to GOD the FATHER, as speaking to JESUS CHRIST. For as he himself says, *How could David call his own son his Lord*ⁱ? And St. *Paul* in his *Epistle to the Galatians*^k says, that the marriage of *Abraham* with *Hagar* and *Sarah*, the birth of *Isaac* and *Ishmael*, and all the rest of their History, is an *Allegory* of the two covenants, the two people, and the two *Jerusalems*.

The Anagogical.

THE *Anagogical* sense explains those things of *eternal felicity*, which the Scripture speaks of *the land of promise*. In this sense, *The land of promise* is *Heaven*; the *Jerusalem upon earth*, is *The heavenly Jerusalem*. Man first formed out of the earth, and then animated with the breath of life, is the figure of man now clothed with

^h Psal. cx. 1.

ⁱ Matt. xxii. 43.

^k iv. 24.

a corruptible body, and hereafter to be raised from the dead, and cloathed with immortality. And it must be here observed, that the *Prophets* foretold what would happen to JESUS CHRIST, and his Church, as well by their actions, as their words. The Prophet *Hosea*, by marrying a lewd woman, represented JESUS CHRIST, who by his union with the Church has cleansed her from all her pollutions. The brazen serpent erected in the wilderness, was a figure of the Saviour of the world lifted up upon a cross. The law of circumcision literally commanded only the circumcising of the flesh; but in a spiritual sense, it signifies that circumcision of the heart, by which *Christians* ought to cut off and suppress every inordinate desire which is contrary to the law of God.

THE *Tropological* or *Moral* sense, is the drawing *moral* precepts and instructions from the letter of the Scriptures. The law forbids *the muzzling the ox that treadeth out the corn*¹; and St. Paul^m makes use of this precept of *Moses*, to establish the obligation the faithful lie under, of supplying the ministers of the Gospel with all things that are necessary for them. The Tropological.

WHAT St. *Jerome* saysⁿ of these different senses of the Scripture, is this: *There are, says this Father, three ways of explaining the Scripture; the first, is following the historical sense; the second, is following the tropological sense; and the third, is the mystical. History teaches us the truth, and order, wherein things were transacted; the tropological sense raises us above the literal, and teaches us to put a moral and instructive ex-*

¹ Deut. xxv. 4. ^m 1 Cor. ix. 9. 1 Tim. v. 18.

ⁿ Letter to Hedibia.

planation upon what passed among the people of the Jews. And the spiritual sense raises us yet higher, making us leave the earth, that it may attach us to eternal felicity; and thereby the reflections which we make on the present life, discover to us the happiness after which we aspire.

THE Fathers of the church, who in explaining the holy books to the people, were more intent upon making saints, than scholars; applied themselves very much to the *moral* sense. With this view, they neglected the *literal*. Not that they were ignorant of it; God forbid that we should do so much injury to those great men, as to imagine it! but they chose to accommodate themselves to the design they had in view. JESUS CHRIST himself gave them an example of it, when he opposed the docility and repentance of the *Ninevites*, to the impenitence and obstinacy of the *Jews*^o; and assured them, That the *Queen of the south* would one day rise up in judgment against them, and condemn them^p. And what instructions does not St. Paul draw from every thing that happened to the *Israelites* in the wilderness?

IT was upon this model, that the Fathers explained the Scriptures to the people; but when they wrote against heresies, they contended with them, by the *literal* sense, which they have cleared up, in an unanswerable manner. But nevertheless we are not to imagine, that the proofs founded upon the *mystical* sense have no force: for the *Jews* receive it, as well as we, as appears by the *Chaldee Paraphrase*, and by *Philo*, who explains the *allegories* of the law. So that with regard to them, this sense has the

^o Matt. xii. 41.

^p Ibid. v. 42.

force of an acknowledged principle. The modern *Jews* likewise distinguish two sorts of senses in the Scripture ; the *literal*, which they call *peschalt*, that is, *naked*, or *simple*, a word which they use of a man who has been stripped of his cloaths : and the *allegorical*. The exposition of this *literal* sense, they call, *Pirusch*, and their commentaries *Piruschim*. And they call the *allegorical* interpretations *Midraschim* ; from *darasch*, which signifies to *search* : because, the *mystical* sense must be laboriously *sought for*, and does not immediately present itself to the mind.

THESE four senses of the Scripture are usually contained in two *Latin* verses, which are fathered upon *Lyranus*, and of which this is the sense :

The Letter instructs us in the fact which the HOLY GHOST publishes ;

The object of the Allegorical sense is, the faith ;

The Moral explains the law ; and

The Anagogical aspires at the happiness of another life.

IT is universally agreed, that we ought first to apply ourselves to the *literal* sense of the Scripture, as we have just now explained it. ^{The study of the literal sense necessary.} This is the foundation of the other senses. When a man has entered well into this, it is easy for him afterwards to make his uses of it. He can then easily discern to what purposes it is applicable ; and accommodate it to his subject, or to the passages he would explain, or to the persons, to whom he speaks. Besides, there are great numbers of passages of Scripture relating to morality, which must be understood in the *literal* sense ; that is, in the sense which the sacred writers have given them by the inspiration of the HOLY

HOLY GHOST: who was, without doubt, able to supply his writers with natural expressions, and such as were proper to express this sense. So that we must search into the Scriptures, with the same care with which we endeavour to penetrate into the sense of any other author. We are not content with guessing at what an author means, we endeavour to discover his meaning with certainty, by weighing the force of the words which he makes use of. And what rich thoughts would not the Scripture furnish, if considered according to the force of its expressions? That is, in the sense which we may believe is the true sense of the HOLY GHOST; since HE led the sacred writers, to make use of these expressions? He, I say, who shall have entered well into the natural sense of the Scriptures, will find a rich fund there, and will be able to distribute great treasures among the people: while others fill their sermons with frivolous and trifling things, which are so widely distant from the sense of the sacred authors, that one dares not say, that these preachers are animated by the HOLY GHOST.

THE following rules are such as must be pursued, if we would enter into the true sense of the Scriptures.

I. R U L E.

THE first and most essential rule to be followed, in order to understand the Scriptures well, is to stick closely to the sense which the church has given to it, especially in matters of faith. By the church I understand the decisions of the councils, and the consent of the greatest part of the Fathers. There is no surer guide than *tradition*; That regulates the *letter* itself of the

the Scripture: for the original having been written without *points*, as we have seen, and consequently the same word having been capable of being read differently, tradition has taught us how we ought to read it. And it is this same tradition that assures us, that the Scripture is a divine book, and that it is not supposititious, or apochryphal. Therefore St. *Austin* says of the Gospel itself, *that he should have had no faith in it, if the authority of the Catholick Church had not obliged him to it.* Which he without doubt said for this reason; because, we have no other way, but by the channel of tradition (preserved in the church which is spread all over the world) of knowing that the Gospel is a true history, and that the facts related in it are true.

BESIDES, experience teaches us, that the Scriptures are susceptible of several senses. *There would be no heresy, says Tertullian^a, if all the world understood the Scripture, as it ought to be understood; and I am not afraid to say, that it is the order of divine providence, that the Scripture is so disposed, that the hereticks find occasions of error in them; since it is written, that it must needs be that heresies come, which they would not, if there were no Scriptures.* But it is also the same Scriptures which furnish us with reasons against them. And is it not therefore reasonable to learn the true sense of them, from those who learned it from the mouths of the authors themselves? The Apostles did not give the church the *letter* only, they joined the *spirit* with it; they took care to leave with their disciples the true understanding of their writings, that they might in their turn leave it to their successors: and so

^a De Præscrip. hæretic. c. 39.

their doctrine might be preserved pure, and pass down to the latest ages, through the channel of tradition. Which is what St. Paul expressly says to Timothy †, *The things thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.* Different interpreters explain the Scriptures differently; and we therefore want, if I may so speak, another Scripture to determine which of these expositions is the true one. Some one will ask, perhaps, says Vincentius Lirinensis, why, though the rule of the holy Scriptures is sure, and more than sufficient to establish our belief, we yet will add to it, the authority of the sentiments of the church? The reason of it, is this: It is because, all the world does not explain the Scripture in the same manner; and because, it is profound, and too much exalted for every man to judge of, and yet every one interprets it his own way: So that without it, we should see almost as many interpretations as there would be men, who should engage in interpreting it. Novatian, for instance, understands it otherwise than Photinus; Sabellius, than Donatus; Arrius, than Eunomius; Macedonius, than Apollinaris; Priscillian, than Jovinian: and lastly, Pelagius, than Celestius, and Nestorius. It is upon this account, that the method I have just now mentioned is necessary, in order to discover the truth, among so great a number of different interpretations, which make a sort of labyrinth, in which our minds would wander in as many turnings as there are errors; and from which we should never be free, if the church did not serve for our guide, in the understanding what she has given us of the Prophets and Apostles.

† 2 Tim. ii. 2.

II. R U L E.

THE authors of the sacred books not only speak truth; but they speak it in a sensible and reasonable manner. When therefore the *literal* sense of their words implies no absurdity, it is the true sense: and recourse is to be had to *allegory* and *metaphor*, only when the *natural* sense is absurd. Then indeed recourse must be had to *figure*, because the HOLY GHOST cannot inspire men with absurdities; but not otherwise, because, no sensible writer always makes use of improper, or *figurative* expressions.

III. R U L E.

WHEN the same thing is expressed obscurely in one place, and clearly in another, that which is clear must serve as a rule to explain that which is obscure by; and the light of one passage must be made use of, to dispel the darkness of another.

IV. R U L E.

NOTHING is more useful in order to discover the sense of an author, than the knowing the end he proposed in writing. And it is therefore of importance to know the character he maintains, and on what occasion, and for whom, and against whom, he wrote. Now it is universally acknowledged, that the end of the authors of the *Old Testament*, was to represent JESUS CHRIST; but JESUS CHRIST concealed under the veil of *figures*, and the obscurity of *Prophecies*. And the design of the *New Testament*, is to shew JESUS CHRIST openly, and to make it appear that he is the antitype of those figures, and the accomplishment of those Prophecies. So that the two *Testaments* have a relation

lation to, and explain one another. *The New Testament, says St. Austin^f, is concealed under the Old, and the Old is manifested in the New; and in another place, All that is contained in the books of the Old Testament, is either written of JESUS CHRIST, or for JESUS CHRIST.* And it is therefore a most important rule to look on JESUS CHRIST in the Scripture both these ways; as concealed, under the Law; and as manifested, in the Gospel.

V. R U L E.

WHEN a passage is obscure, attention must be given to what goes before, and what follows it. This examination, and the coherence of the context, discover the true sense.

VI. R U L E.

THE Scripture sometimes seems to contradict itself; but the following remarks are as it were a key to these seeming contradictions. 1. When two authors have manifestly the same thought, their different manner of explaining themselves does not amount to a contradiction. One Evangelist makes St. John say, that *he was not worthy to bear the shoes of JESUS CHRIST^g*, and another, that *he was not worthy to unloose the latchets of his shoes^h*, but this is no contradiction; it is only expressing differently St. John's humility, which it is plain they both designed to extol. 2. The same man, and the same thing, has sometimes two names. 3. The same history is sometimes written concisely by one author, and more largely by another; but an enumera-

^f *Con. Faust. l. 12. c. 7.* ^g *Matt. iii. 11.*

^h *Luke iii. 16.*

tion of more particulars is no contradiction. 4. An author relates the circumstances of the same fact, either according as they offer themselves to his memory, or according to their natural order. 5. An author, who comes after another, omits what has been already said. 6. Two propositions may be contradictory in terms, and yet agree very well in sense. Such are that proposition of JESUS CHRIST, *Unless ye become children, ye shall not enter into the kingdom of heaven* ^w; and that of St. Paul, *Be not children* ^x; for it is evident, that JESUS CHRIST intends thereby that we must become *children in malice*; and St. Paul forbids us to be *children in wisdom and understanding*; which is not a contradiction.

VII. R U L E.

WE ought, as much as may be, to understand the languages in which those authors wrote, whom we would read, so as to understand them. It is not always safe to trust to interpreters. They may be faithful, it's true; and they may also express themselves in an equivocal manner: and therefore, in order to take away all ambiguity, the original text must be consulted; and when we are assured that they have not been read, otherwise than we at present have them, it is clear that the interpretation of what is obscure in the version, must be sought for in them. The *Old Testament* was written in *Hebrew*; and the *New*, in *Greek*: The knowledge therefore of these two languages is very useful, not to say necessary. St. *Jerome* ^y says it very clearly; *As recourse must be had to the Hebrew copies, in or-*

^w Matth. xviii. 3.^x 1 Cor. xiv. 20.^y Letter to Lucinius.

der to examine the books of the Old Testament ; so must we have recourse to the Greek, for the New.

VIII. R U L E.

WHEN the Scripture tells us that a thing was done, and relates the circumstances of it, we must believe it was so. To endeavour to explain it in any other manner, is building castles in the air. So that it is almost an indispensable rule, that we should always search after the *literal* sense in the first place ; and not go to the *mystical*, till that be first known. St. Jerome in the *Preface to his commentaries on the prophet Obadiah*, begs pardon, for having given way to the warmth of his imagination, when he was young, and he had explained this prophet in an *allegorical* manner, before he had studied the history of it. *Allegories* indeed are always most easy. But it requires a great deal of study and labour, to master the *literal* sense of the sacred books. Grammar, and History, must be consulted in order to it ; whilst in *Allegories* a man is at liberty to say what he pleases, provided what he says be edifying.

C H A P. XII.

Of the Interpreters of the Scripture, their works, and the principal editions that have been made of them. Of the different methods they follow in interpreting the holy Scriptures.

WHAT assistance soever may be drawn from the foregoing rules, or even from this whole work, it were a rashness to engage in so profound a study, as that of the holy Scriptures, upon one's own understanding only, and without following some guide. There are several ^{*The different treatises upon the Scripture.*} offer themselves, which may be followed, in the different methods which they have taken.

For some have applied themselves to edification ^{*Specula*} only, and have sought for nothing in the Scriptures, but what relates to morality. These have chosen out the passages of Scripture, they like, and disposed them into proper articles; and thereby propose the Scriptures to us as a *looking-glass*, in which we may both see and adjust ourselves. And accordingly they give this very name to their works, and call them *Specula, Mirrours*.

OTHERS have made abridgments, wherein ^{*Synopses*} you see every thing the Scripture says, on any one subject; and this is what they call *Synopses*.

SOME have in a plain stile explained the Scrip- ^{*Homilies*} tures, in the form of a discourse. These the Greeks call *Homilies*, and the *Latins Discourses*, or *Enarrations*; whilst others again have borrowed the form of dialogues, and others, that

of meditations. All these expositions of Scripture are pathetick; they proceed from the ardour of an enflamed mind, which makes use of lively and fervent expressions, to declare what she feels. This is the method those interpreters have followed, whose only aim is to kindle in the heart of their readers, an ardent love for the things which they endeavour to explain; and who have therefore applied themselves only to those things which might be of service in regulating our manners: So that none of their works are either so exact, or so full of learning as the *Commentaries*.

Commen-
taries.

Several
sorts of
Commen-
taries.
Chains.
Postilles.

THIS word in the *Latin*, from whence it is taken, signifies properly a *Journal*, or *Memoirs* of things we would remember; wherein things are written down without art or order, just as they naturally present themselves. But at present among us it signifies a work of great reflection, wherein we report the opinions of different authors, choose out the best of them, and then add our own, if there be any thing particular in it. There are several sorts of *Commentaries*; some of which are only *Connexions* of the passages of the Fathers, who have explained the Scripture, which gives them the name of *Chains*. Others consist in abridged explanations, which were formerly called *Postillas*, or *Postilles*. They were short marginal notes. The word *Apostille* comes from the *Latin Postilla*, which is the same thing as *Postea*. *Serrarius* pretends, that the new expositions of Scripture which were published after the ancient expositions of the Fathers of the church, were called *Post-illas*; and that from thence came *Postilla*. But others pretend that this word comes from the old word *Postea*, which, as the *Glossaries* shew us, signified a *Page*. THE

THE *Glosses* come very near to the *Postilles*. ^{Glosses.} They are short remarks, which are as it were the *Tongue* by which the author explains himself; the word *Gloss* comes from a *Greek* word, which signifies a *Tongue*; and with authors of the middle and lower age, wherein *Latin* was at an ebb, to *gloss* signifies to *explain*, or to *discover*.

Paraphrases on the contrary are diffuse explanations, wherein what had been said obscurely, ^{Paraphrases.} is cleared up.

THE *Versions* differ from the *Paraphrases* in ^{Versions.} this, that in the *Versions* the words of an author are simply translated, without adding any thing to what he says, or making him express his thoughts, as he would himself have done in the language, into which the translation is made; whereas in *Paraphrases*, some words are added to the author's own, that his meaning may be shewn with the more strength and energy.

Analyses shew us, in a methodical manner, ^{Analyses.} the thoughts of an author; the method he pursues; the end he proposed in writing; and the reasonings he has made use of.

THE study of the Scriptures is a work of infinite labour; they are an inexhaustible fund, in which the farther we dig, the more hidden treasures we find. Nevertheless, this divine book ought to be the nourishment of the faithful: It offers proper food, to every age, and every condition. *God nourishes us, says St. Austin, with what is clear; and exercises us, with what we do not comprehend.* And in another place, the HOLY GHOST, says the same Father, *has disposed the Scriptures in such a manner, that what is clear serves to satisfy us; and what is obscure, to prevent the distaste we might otherwise have for them.*

WE should here add the names of the authors who have acquired a reputation by their works on the Scriptures; but the number of them is so great, that it would be endless. An *English* author, called *William Crow*, has printed a catalogue of them at *London*, in 1672; wherein he sets down the name, country, profession, and religion of each author; the titles of his works; the number of volumes they contain; the editions they have had; the time in which he lived, and the year of his death. But as late as this catalogue is, there have since appeared so many new works, that there are many additions to be made to it, which *Father Le Long* of the *Oratory* is now about; for to the catalogue of the Bible, he adds that of the interpreters². So that were I to undertake to give here a particular account of all the authors who have written upon the Scripture, it would be to undertake what is already done: And I shall therefore not say any thing of particular *Commentaries*, but only of the *Collections* that have been made of them.

THE Divines of *Doway* printed a *Collection*, in the last age, which comprehends the *Common Gloss*, of which *Strabo*, Abbot of *Fulde*, a *Benedictin*, who flourished in the ninth century, was the author; and another *Interlineary* and *Marginal Gloss*, which is imputed to *Anselm* of *Laon*, who lived in the twelfth century. This *Collection* contains likewise the expositions

² In the last Folio Edition mentioned (p. 121, and 130 Notes) his catalogue of all that have written upon the holy Scriptures, as well ancient as modern, is very compleat, and takes up the whole second volume. It descends even to an account of those who have written Grammars, or Dictionaries of the learned languages, wherein the sacred text is concerned.

of the Fathers, as well Greek as *Latin*; and the *Apostilles* of *Nicolas of Lira*, who left *Judaism*, became a *Christian*, entered into the order of *St. Francis*, and died in the year 1349. These Divines have also annexed the *Additions* of *Paul of Burgos*, who was a converted *Jew*, and afterwards made Bishop of *Burgos*; and *The replies* of *Martinus Thoringus*. The *Antwerp* edition in the year 1643, is a very beautiful one.

F. de la Haye, a *Cordelier*, published an edition of the Bible at *Paris*, in the same year, under the title of *Biblia magna*; which contains the authors who have made *Notes*, and short *Commentaries*. The first edition consisted of but five volumes; afterwards he brought it up to nineteen.

IN the year 1660, the *Commentaries* of the most learned authors who have applied themselves to Scripture-criticism, and examined the words, phrases, and properties of the language of the holy books, were printed at *London* in nine volumes Folio. *Matthew Poole* has given us an abridgment of them, and of almost all the other later authors who have written upon the Scriptures, under the title of *Synopsis Criticorum*. The *Dutch* have since made an edition of the *English Criticks*, which is larger than that of *London*.

THE *Polyglotts*, of which I have spoken, are a sort of *Commentaries*. By comparing the different versions of the Scripture, we there find the explanation of several obscure passages. In the year 1616, there was printed at *Antwerp*, a collection of all the *Latin* versions of the Bible, that had been made.

Harmo-
nies.

THE *Harmonies* are works that give a great deal of light to the Scripture. Such is that of the history of *The Kings*, with the history of *The Chronicles*; it shews the difference there is between them, and what one of them has more than the other, and what less. But these *Harmonies* are absolutely necessary for the four *Evangelists*, and therefore we have a great number of them. I have my self published a new one; but whether I have been more happy than the rest, in the method I have taken to reconcile the *Evangelists*, it belongs to those who think fit to make use of it, to judge.

IN order to make these *Harmonies*, all the passages in which the same matters are treated on, or mentioned, must be collected together; either in order to reconcile their seeming contradictions, or oppositions; or in order to clear up what is obscure in any of them, by comparing them. Which comparison is often of itself sufficient to remove all the darkness of a passage. *In order to explain terms which are obscure*, says St. Austin², *you must search for examples of them in places which are clear, that so, what is plain may serve to clear up all your difficulties; and in this, the memory is very serviceable.* At present, it is exceeding easy to find all the parallel places in Scripture.

Concor-
dances.

THE books in which we find this ready done to our hands, are called *Concordances*, on account of the use for which they were at first made; which was to find all the places where the same thing is spoken of. The general use of them is, to help us upon the mention of any word, or passage in Scripture, to find out the

² De doctrina christiana. l. 2. c. 9.

book, chapter, and verse, where that word or passage is. When people had not the assistance of these *Concordances*, they must have had excellent memories, to have remembered the places of all the passages in Scripture they wanted to make use of. Cardinal *Hugo de S. Cher*, was the first who made one of them, which was in *Latin*, for the *Vulgate*; and he was assisted in this laborious work, by three hundred monks. Rabbi *Isaac Nathan*, after his example, made one for the *Hebrew*. *Marius de Calasio*, a *Cordelier*, printed one of the *Hebrew* text at *Rome*, in four volumes. That which *Buxtorf* has given us, is but in one volume; because he has taken away the *Latin* versions which *Marius* had put into his work. *Conrad Kircher* has made a *Greek Concordance* of the *Old Testament*, in which we see how the *LXX* have explained the same *Hebrew* word, in all the places in which it is found in Scripture: It was printed at *Frankfort* in 1607 ^b. *Henry Stephens* has given the world a *Concordance* of the *New Testament* in *Greek*, which *Schmidius* has perfected.

Tostatus, and *Cornelius a Lapide*, have made vast *Commentaries* upon all the Scriptures. And at the head of the *Polyglotts*, especially those of *Antwerp*, and *England*, and in the two last volumes of the *Great Criticks*; we find preliminary treatises, which are full of excellent things, and contribute very much to the easy understanding of the Scriptures. But lest the large volumes should frighten those who would apply themselves to the study of this divine book, I shall observe that one short *Commentary*, such as that

^b *Trommius* has since given the world another, and better *Concordance* of the *LXX*.

of *Vatablus*, *Tyrinus*, or *Menochius*; is sufficient ^c.

It is a good method to read the Scripture without any *Notes*, or *Commentaries*. It is St. *Austin*'s opinion, who says ^d, that *whoever would enter into the sense of the holy Scriptures, must first read them himself, and know something of them, though he cannot resolve all the difficulties he meets with in reading them*. And after having read over the Scriptures once, we may take *Vatablus* of *Robert Stephens*'s edition, who to this author's *Notes*, which are short and clear, has added the *Vulgate*, and another version made from the *Hebrew*. The doctors of *Salamanca* reviewed this work, and cut off what they thought not orthodox. And this single work may supply the place of many *Commentaries*. A man who has not a great deal of leisure, may with the assistance of these *Notes*, and this *Introduction*, undertake the study of the holy Scripture. And God grant, that the pleasure which he finds in it, may not be a transient one; but the beginning of that which the Saints enjoy in heaven, where they clearly see those truths, which are contained in this divine book.

If it be asked, with what books of Scripture we must begin this study, I answer, that what St. *Jerome* advised *Leta* to do, concerning the education of her daughter, was this: *She must first learn the Psalter, and entertain her self with these divine Songs; she will learn in the Proverbs of Solomon, how to regulate her life; in the Ecclesiastes, how to despise the things of the world; and she must read the book of Job, as a pattern of*

^c Such in English is, Fell upon St. Paul's Epistles, &c.

^d De doctrina christiana. l. 2. c. 8.

virtue, and patience. Then she shall pass on to the Gospel, which she must never leave off; and must endeavour to fill her heart with, The Acts, and Epistles, of the Apostles. After she has enriched her self with these treasures, she may learn the Prophets, the Pentateuch, the books of Kings, Chronicles, Ezra, and Esther, by heart: And then last of all, she may without danger learn also the Song of Songs. If she begin with this book, before she is in a condition to comprehend the mysteries it contains, it may be to her an occasion of falling.

I CANNOT conclude this second book better, than with the excellent advice of *St. Bernard.* *The reading accidentally, or as an occasion offers, cannot edify; it only serves to make the mind volatile, and inconstant. What we read transiently, is easily forgotten; we must stop some time, and meditate upon what we read. The sacred books ought to be read and understood, with the same spirit with which they were written. We shall never enter into the sense of St. Paul, unless by a purity of intention, and intenseness of reflection, we enter into the very spirit of him. And unless piety raises in us the same transports with those which are expressed in the Psalms, we shall never comprehend the meaning of him who sung them.*

The End of the Second Book.

A N
INTRODUCTION
TO THE
HOLY SCRIPTURES:

B O O K III.

C H A P. I.

The design of this book. It treats of such things as may be called foreign to the Scripture, but such as help to explain them; as particularly here of the false Gods mentioned in Scripture, of idolatry, and of the names of the false Gods. The devil would have had the honours, titles, and names, which belong only to God, attributed to himself.

THE design I proposed in this work, was to clear up the general difficulties that are found in reading the Scripture. They usually arise from the ignorance of multitudes of things which were familiar to the Jews, to whom the sacred

sacred writers spoke. And I have therefore been diffuse enough in speaking of every thing that relates to the *Jewish* nation, the origin of this people, its history, laws, worship, customs, practices, and government. I have entered into a particular detail of whatever could give the reader a perfect knowledge of them. But nevertheless, there yet remain difficulties to be removed, concerning other things, which are not peculiar to the *Jews*, but are sometimes mentioned in Scripture, and are very little known. Such are the false deities, and religion, of the people, who bordered upon *Judæa*; which often occasioned the fall of the people of God, and from which it was the business and attempt of the *Prophets*, to turn them. And consequently their reasonings will be much more easily understood, when we know what that idolatry was, which they opposed. I therefore think it proper to give an account here, of the false deities of the *Gentiles*, and of several the like things, which the sacred writers have supposed, as sufficiently known to those for whom they wrote. They did not undertake to explain the secrets of nature, or to write an history of metals, precious stones, animals, or plants, or to give an account of all diseases. And besides, the great difference of the *Hebrew* language from all others, and the great distance of time from them to us, have also thrown an obscurity over all these things, which perplexes the interpreters.

I shall in this chapter begin with the idols, whose names are mentioned in the sacred books.

[AND herein I shall speak I. Of the origin of idolatry. II. Of the places set apart for it. III. Of the worship of idols. IV. Of the means of supporting it. V. Of the several sorts and

and parts of idolatry. VI. Of the epocha of it. VII. Of the names which are given to the true God in Scripture. VIII. Of the names which are given to idols in Scripture ; and, IX. Of the idols themselves, which are mentioned in Scripture.]

*The origin
of idolatry.*

I. M A N was created to know, and worship the true God ; and therefore, though sin could easily rob him of the knowledge of this divine being, yet it could not blot out the idea of him. This is so lively imprinted on the minds of all people, that the most gross and barbarous have not been able to live without some deity. But as the most sensible effect of the corruption, into which human nature is fallen, is its having so attached men to the senses, that they scarce conceive or know any thing but what is corporeal ; all these nations have sought for their Gods among corporeal beings. Those things which by their splendor dazzled their eyes ; or surprised and intimidated them, by their power ; or brought any considerable advantages to them ; thereby obtained their adoration. Hence arose all idolatry ; the sun, moon, and stars, merited divine honours, by their beauty : the elements, the fire, the water, and the air, by their usefulness. Wine, corn, and fruits, not only procured divinity to those who taught the arts of cultivating and improving them ; but have also themselves been looked on, as divine things. There is scarce a beast, which *Egypt* has not worshipped. *Surely vain are all men by nature,* says the author of the book of *Wisdom*, *who are ignorant of God, and could not out of the good things that are seen, know him that is ; neither by con-*

sidering the works, did they acknowledge the work-master: but deemed, either fire, or wind, or the swift air, or the circle of the stars, or the violent water, or the lights of heaven, to be the Gods which govern the world: with whose beauty, if they being delighted, took them to be Gods; let them know, how much better the Lord of them is: for the first author of beauty hath created them.

THE Idea of God, which nature has engraven on the minds of men, represents him as a being independent, omnipotent, all-perfect, and the author of all good things, and all evils; that is, of all the punishments which are inflicted upon sin. And from hence it is, that whatever men have looked on, as the cause of good things, and of evils, has had divine honour paid to it.

AND with the corruption of human nature, other causes have also concurred, to establish idolatry: as the ambition of kings, and the flattery of their courtiers. Kings made men pay them the honours due only to God, while they lived; their courtiers continued them after their deaths, in order to ingratiate themselves with their successors, who were well pleased to be thought the children of the Gods: And their subjects, by their submission, encouraged them in these impieties, and applauded them. Fathers have also sometimes deified their children, in order to comfort themselves thereby, under the loss of them; as if they had left the earth, to go and reign in heaven. This the same author of the book of *Wisdom*^f declares to have been one of the causes of idolatry; *A father afflicted with untimely mourning, when he hath made an image of his child soon taken away, now honoureth*

^f xix. 15, 16.

him as a God, which was then a dead man; and delivered to those that were under him, ceremonies and sacrifices. Thus in process of time, an ungodly custom grown strong, was kept as a law; and graven images were worshipped, by the commandments of kings &c.

ADD to this, That the care the *Egyptians* took to preserve their dead bodies, is well known to the world. They did not interr, but embalm them; and they adorned their coffins with the figure of some animal which the deceased loved, or had chosen for his device. And this coffin was preserved with care, in the places appointed for that purpose. It was respected as something sacred; and the honour passing from the dead man to the figure of the animal which was represented upon his coffin, the people offered sacrifices to this animal as to a God; and the tombs of the dead became insensibly the temples of the living. It is certain that tombs were made use of as temples. *Justin*^h the historian speaking of a king of *Damascus*, called *Damascus*, says, That the Syrians, in order to honour him, honoured the sepulchre of Arathes, his wife; which served them for a temple; and looked on her, as one of their most holy deities. And the same author reports, that *Ephestion* was looked on, and honoured, as a God, after his death, by the order of *Alexander the Great*.

THESE sepulchres had the air of temples; they were adorned with columns, pyramids, and other pieces of architecture. Not that the *Pagans* only, thus adorned their tombs; the servants

^g The state of idolatry in the world, about 500 years before Christ, is finely represented by the Dean of Norwich, Con. P. i. B. 3. under the year 522.

^h Lib. 36. c. 2.

of the true God, also, did the same: for we see that *Jacob* adorned *Rachel's* tomb with a *Pillar*ⁱ. In the *Hebrew* it is *Matzeva*, and the *Greek*, *στήλη*; that is, a *Column*, or a *Pyramid*, or a *Square-stone*. And these sorts of *Pillars* were also worshipped by the *Pagans*. The *Syrians* worshipped *The Sun* under the figure of a *Pyramid*; and the *Arabians* worshipped *Venus*, under that of a *Square-stone*. And from hence comes the command which God gave the *Jews* in *Leviticus*, *Not to rear up Pillars, or set up images of stones to worship them*^k. And it must be observed, that the *Vulgate* sometimes gives the name of *Statues* to these *Pillars*, as in *The second book of Kings*; *He took away the Statues of Baal which his father had made*^l. These *Statues* were nothing else but these sorts of *Columns*, or *Square-stones*, of which we are speaking.

BUT without dwelling any longer upon the origin of idolatry, I shall only observe, that the stay of the *Hebrews* in *Egypt* was very pernicious to them. The idolatry of this superstitious nation made deep impressions on their minds. Being accustomed to see corporeal gods worshipped, they would have some such to march before them, and be their guides in their travels. Hence came their petition to *Aaron*, to make them a *Golden Calf*^m. For so extravagant a thought as this, could not have been founded upon any thing, but the superstition of the *Egyptians*, who worshipped *Apis*, under the form of an ox. And in spite of the terrible prohibitions of the law, they still preserved a violent inclination to the worship of false Gods;

ⁱ Gen. xxxv. 20.

^k Lev. xxvi. 1.

^l iii. 2. *Vulg.*

^m Exod. xxxii.

which

which was doubtless cherished by the examples of the *Canaanites*, among whom they lived; and who being in the neighbourhood of *Egypt*, had very probably, many of the superstitions and customs of the *Egyptians* among them.

THE devils, equally jealous of the glory of God, and the happiness of men, did not forget themselves on an occasion which was so favourable to their designs. Taking advantage of the barbarity of the people, and the ambition of their princes, they put themselves in the place of the true God, to whom they would have equalled themselves, in heaven; and not content with the name only, they attributed to themselves the honour of sacrifices; and all that worship, which they saw *Abel*, *Seth*, and other good men pay to God. Which is the reason why we find so much resemblance between the *Jewish* and the *Pagan* religion, as to ceremonies, and external worship. The idolaters honoured their images with the same worship, with which the *Israelites* honoured the true God. Thus the Scripture gives the name of *Devils* to idols: *They sacrificed, says David, their sons and their daughters unto Devils* ⁿ. Which was not because the *Jews* and idolaters addressed their worship directly to these accursed spirits; but because, the idols they worshipped were either the habitation, or the invention, of devils. But,

The places where the Pagan ceremonies were performed.

II. WE see in prophane authors, that *Eminent*, and *High places* were looked on as holy, or at least, as most proper for sacrificing. And therefore people generally sacrificed either on the tops of mountains, or in woods. *It is the custom of the Persians, says Herodotus, to go up*

ⁿ Psal. cvi. 37.

upon the highest mountains, there to offer sacrifices to Jupiter ; that is, to the firmament of heaven, which they call Jupiter. Besides, the greatest part of these sacrifices were shameful, or ridiculous ; and therefore, the devils caused them to be offered up in woods, and retired places, to conceal them from the multitude ; or else, perhaps, under some great tree, which passed for a tree consecrated to some deity. For which reason, God being willing to blot out all footsteps of idolatry from the midst of his people ; not only commanded them to offer sacrifices to him, no where but in the place where *he should choose* to build his temple ° ; but also forbade the *Israelites* to sacrifice *in high places* p, or to place a grove of trees q near his altar. But *Manasseh* broke through this prohibition, when, as the Scripture says, *He built up again the high places, and reared up altars for Baal, and made a grove* r. Thus *Isaiab* f reproached the *Israelites* with the like prevarication, when he said, *Are ye not children of transgression, a seed of falsehood, enflaming yourselves with idols, under every green tree, slaying the children in the vallies, under the clifts of the rocks ?* And *Jeremiah* t reproaches them with having played the harlot, that is, worshipped idols, on every high mountain, and under every green tree.

NOR were only mountains, woods, and valleys, appointed for the worship of false Gods ; almost every thing else, among the *Pagans*, bore the marks of idolatry. *Herodotus* says, that the *Phœnicians*, who were the greatest seamen in the world, adorned the heads, and sterns,

° Deut. xii. 14.

p Lev. xxvi. 30.

q Deut. xvi. 21.

r 2 Kings xxi. 3.

f lvii. 4, 5.

t iii. 6.

of their ships, with the images of their gods : And St. *Luke*^v has observed, that the vessel which carried St. *Paul* from *Malta* to *Syracuse*, had *The sign of the Castors* ; that is, of *Castor*, and *Pol-lux*. And it is somewhat probable, that the vessel in which *Europa* was carried away, had the sign of a bull ; which gave occasion to the poets to say, that *Jupiter* carried her away under that shape. Nay, the superstition of the *Pagans* went so far as to worship the gods, and goddesses, of all countries, even those which they knew not. Thus there was at *Athens*, an alter consecrated *To the gods, and goddesses, of Europe, Asia, Libya, and to the unknown God* ; which gave St. *Paul* occasion to make that discourse in the *Areopagus*, which is related in the *Acts*^w.

*The worship
of idols.*

III. THE adoration, or worship, which the *Pagans* paid to their gods, did not consist barely in the sacrifices they offered to them, but likewise in prostrations, and bowings of the head. It was also a religious ceremony, and a mark of respect, to lift up the hand to the mouth, and kiss it ; whence it is, that as St. *Jerome* has observed, *to worship, and to kiss*, are in *Hebrew*, synonymous terms : and in *The second Psalm*, instead of *Apprehendite disciplinam, Hear discipline*, as the *Vulgate* has it ; it is, in the *Hebrew*, *Kiss the son* ; that is, *Worship him*. And therefore *Job*, in order to express his not having fallen into idolatry, says^x, *If I beheld the sun when it shined, or the moon walking in brightness, and my heart hath been secretly enticed, or my mouth has kissed my hand.....* Idolaters also loved long prayers, per-

^v *Acts* xxviii. 11. *Vulgate*.

^x xxxi. 26, 27.

^w xvii. 23.

suading themselves that they should be the more certainly heard by their gods, for the length of them. We see in the history of *The Kings*^y, that *The prophets of Baal called on his name, from morning even until noon* : And it is this sort of prayers that JESUS CHRIST condemns in the Gospel^z.

BUT God, who knew the inclination of his people to idolatry, took care to turn them from it, and to forbid them all the customs and ceremonies of the *Pagans*, which had any relation to their false worship. We learn from *Herodotus*, that the *Arabians*, and neighbouring people, cut their hair round in honour of *Bacchus*, who wore his so. And therefore, God forbids the *Jews*, *To round the corners of their heads, or mar the corners of their beards*^a : And it is said in *Jeremiah*^b, *I will punish Egypt, Judah, Edom, and they that dwell in the wilderness, who wear their hair cut round.*

ANOTHER custom among the idolaters, was to make incisions in their bodies, and imprint upon their flesh, marks made with blood, and other colours. *Lucian* speaks of this custom, in his book *Of the goddess of Syria*. He says, that these marks were imprinted either upon the hand, or head; and that slaves especially, who were consecrated to the service of any God, were marked in this manner. As for the incisions, it appears by the Scripture, that the priests made them, when they sacrificed; *They cried aloud, and cut themselves, after their manner, with knives and lances, till the blood gushed out upon them*^c. And *Laertius* testifies, that the priests

^y 1 Kings xviii. 26. ^z Matth. vi. 7. ^a Lev. xix. 27.

^b Jer. ix. 26. *Vulg.* & *Heb.* ^c 1 Kings xviii. 28.

of *Bellona* observed the same ceremony : *They sacrificed*, says he, *not with strange blood, but their own; for having torn their shoulders, and lifting up a naked sword in each hand, they walk, they run, they act the mad-man.* Whereby we see the reason why God forbade his people, *the making any cuttings in their flesh for the dead, and the printing any marks upon themselves* ^d. For the *Pagans* did these things, not only in honour to their Gods, but also in testimony of their grief, at the loss of any of their neighbours ; as *Herodotus* reports of the *Scythians*, who slashed their arms, upon the death of their prince. And the same author speaking of the temple of *Hercules*, which was upon the sea-shore, near the mouth of the *Nile*, mentions these *stigmata*, or marks which the *Pagans* imprinted on their flesh, thus : *There was*, says he ^e, *and there is yet upon the sea-shore, a temple consecrated to Hercules, to which if any slave retire, and imprint on his body the stigmata, or sacred marks, consecrating himself to the service of this God, it is not lawful to touch him* : And perhaps *St. Paul* alludes to this ^f, when he says, *Let no man trouble me, for I bear in my body the marks* (Vulg. and Gr. *stigmata*) *of the Lord Jesus.* But,

The false
miracles
wrought by
devils.

IV. A religion so extravagant as this of the *Pagans*, could not have subsisted long, if the devils had not drawn respect to it, by the wonders which they caused their priests to work, by communicating to them a part of their power. There were idols which, it was pretended, spake and uttered oracles. The *Jews* say, *Laban's* idols did so ; and this was the reason, says *Maimonides*, why *Rachel* took them privately, and

^d Lev. xix. 18.

^e Lib. 2.

^f Gal. vi. 17.

carried them away with her, for fear these idols should have discovered to *Laban*, her husband's design of returning into his own country, and the road he was to take. I am sensible indeed, that too easy credit is not to be given to all the prodigies which the ancient histories relate; but if they are not all true, so neither is it possible that they should be all false: We have at least no room to doubt of those which the Scripture relates. For such were the prodigies wrought by *Pharaoh's* magicians. But the power of *Moses*, which was that of God himself, was superior to theirs; and therefore he wrought greater wonders than those magicians could. Before JESUS CHRIST came into the world, the devil reigned in it, and nothing was more common than magick. The enchanters drew serpents out of their holes, tamed them, took their poison from them, and did an hundred other surprizing things. And it must certainly have been an established and creditable trade, since God so expressly forbids it; *There shall not, says he, be found among you, any one that useth divination, or an observer of times, or an incanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer &c.*

THE knowledge of futurity follows miracles, *The devils* and is another certain mark of divinity; this therefore the devils also attributed to themselves, and *attribute to themselves the knowledge of futurity.* had their prophets, who foretold future things. And it is not to be wondered at, if their prophecies proved sometimes true. Only we must observe, that these angels of darkness have no other power over men, than the executioner has over criminals, whom justice delivers up to him,

§ Deut. xviii. 10, 11.

to carry them to execution, or punishment. God makes use of the ministry of devils to punish men, when they have been wicked enough to desert him. And on the other side, he makes their malice and artifices subservient to his designs, by permitting them sometimes to foretell what will happen, that he may thereby give the greater lustre and glory to the truth. Thus the prophecy of *Balaam*^h, (*that there should come a star out of Jacob*), which was famous among the *Heathen*, prepared their minds for the coming of JESUS CHRIST, and determined the *Magi*, upon the sight of a miraculous *star*, which they observed, to come and worship him, in his cradle. To which we may add, the subtilty of the devils, which easily penetrates into futurity. And besides, as they foretold an infinite number of things, it is not at all surprizing, that some one of them should prove true. God permits it, to confound error with error; and that they who once chose to wander out of the right way, may wander farther and farther. Of what service was it to *Saul*, for instance, to learn his defeat and approaching death, from the shadow of *Samuel*, whom a magician called up? We read in Scriptureⁱ, that this woman had a *spirit of Python*, whence she is called a *Pytho-ness*. The *Hebrew* word which signifies *Python*, signifies also *Uter*; that is, a *goat's skin*, or a *bladder*; and these magicians are so called, because when they were possessed with the demon, their bellies were swelled like *bladders*, at the time that they gave their answers to those who consulted them about future things. And therefore *Josephus* and the Interpreters, call them *En-*

^h Numb. xxiv. 17.ⁱ 1 Sam. xxviii. 7. *Vulg.*

gastrimuthoi; a word which signifies people who speak from their bellies, and whose voices give an obscure sound, as if they come out of the earth. We have to this day, men who speak from the bottoms of their throats, in such a manner that they who are near them, think that the voice they hear comes from a great distance. And *Isaiah*^k alludes to this custom of the magicians, when he says; *Thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be as of one that hath a familiar spirit*^l, *out of the ground, and thy speech shall whisper out of the dust.*

As to what relates to the art of that *Pythonefs*, who shewed *Samuel* to *Saul*, mens opinions are very different. Some think, the soul of *Samuel* was truly called up by God's permission, that the terrible answer it was to give to this unhappy prince, might punish him for his sacrilege. Others pretend, that it was a mere cheat of the devil's, or an artifice of the *Pythonefs*, who by some secret, like that of the men who speak from the bottoms of their throats, as has just now been observed, made *Saul* believe that it was *Samuel* who spoke to him. And as to the prediction she told him, it might perhaps be nothing but the conjecture of a skillful woman, who might have been well informed of the condition of *Saul's* affairs. Besides, as express as this prediction appears to be, it is capable of several senses; the words, *You shall be with me to morrow*^m, may be interpreted several ways; and some learned men contend, that it was not literally true: But I shall enter no farther into this debate.

^k Isa. xxix. 4. ^l Like that of a Pythonefs. *Vulg.* ^m v. 19.

Three sorts
of idolatry.

V. THE Rabbins divide idolatry into three sorts, according to its different objects. 1. The paying the worship which is due only to God, to angels. 2. The worshiping the host of heaven; that is, the sun, moon, and stars. 3. The worship of devils. And to these sorts *Abarbanel* adds others, especial that of the *Talismans*; which were a sort of figures made under certain constellations. To them was attributed the virtue of preserving the fruits of the earth, of averting misfortunes, and of discovering future things; insomuch that they who had these *Talismans*, could know whatever they would, either by visions or dreams. Such were the *Teraphim* mentioned in Scripture. They were images, or idols, which passed for deities. *Rachel* carried away with her the *Teraphim* of her father *Laban*; which obliged him to run after her, and when he had overtaken them, he complained to her husband *Jacob*, that he had *stolen his gods*. Of which idols we shall speak again hereafter.

Divination.

1. As to the parts of idolatry, the art of divination is one constant attendant on it. The Pagans paid a worship to the bones of those whom they worshipped as gods; and their superstition went so far as to pretend, that these bones discover'd future things. The *Hebrews* call diviners *Iedonim*; that is, *knowing men, scholars*. And they also give them the name of *Oboth*: But the *Greeks* call them *Pythones*. The *Hebrew* word *Ob* signifies a *bladder*; and I have already said, why diviners were also called *Pythones*. The false god, which the Pagans honoured under the name of *Pythian Apollo*, had in his temple young women for his priestesses, who were called *Pythoneesses*, and spake from their

their bellies, as has been explained. The *Latins* call them *Ventriloquæ*, and the *Greeks*, *Engastrimuthoi*; which is the reason why the *Latin Interpreter* found no properer word than *Pytho* to render the *Hebrew Ob* by, which signifies a *diviner*. St. *Luke* in the *Acts* ⁿ, mentions a young woman who was a *Pythonefs*, whom St. *Paul* cured; which proves that there really were such *Pythonefses*, who were magician-women whom the devil possessed, and to whom he discovered as many future things as he knew himself. It is certain, that he knows many things, and it is from thence that the *Greeks* call him by the name of *Daimon*; that is, one *who knows*. But nevertheless, as God alone is master of futurity; the Devil in order artfully to deceive those who were blind enough to consult him, or rather for fear of discovering that he was ignorant of more things than he knew, made the diviners give such ambiguous answers, as were capable of several senses, which were sometimes even contrary to one another. *Maimonides* tells us some of the tricks of these diviners. *They offer*, says he, *certain perfumes; then they move about a mysterious rod, which they hold in their hands; and after that, they put some questions aloud to another person, who answers them, but with so low a voice that it can scarce be heard; the understanding must supply the defect of the ears. Sometimes they take the head of a dead man, and perfume it, and make their enchantments till this head speaks; but with an obscure and weak voice.* It is easy to see how many cheats are concealed under this management. *Isaiab* alludes to it, when he says, *And when they shall*

say unto you, speak unto them that have a familiar spirit^o, and unto wizards that peep and mutter; should not a people seek unto their God? for the living, to the dead? To the law, and to the testimony^p? &c. And we have already seen that Saul consulted the soul of Samuel, upon the success of the war he was making with the Philistines. And,

Augurie. 2. THE art of *Auguries* was also another part of idolatry. This art consisted in drawing a knowledge of what one was to do in difficult cases, from accidental things. We have an example of this in *Ezekiel* 9, *The king of Babylon stood at the parting of the way, at the head of two ways, to learn what he ought to do, and mixed his arrows.* Which was thus. When a king was about to declare war with several nations, or to besiege several cities, he wrote the names of these nations, or cities, upon arrows, and then mixed them together in a quiver, and drawing out the first that came to his hands, he declared war with the nation, or besieged the city, whose name was written upon the arrow which he had drawn out. But sometimes sticks were used instead of arrows. *Hosea* reproaches the Jews with this extravagance: *My people ask counsel of their stocks, and their staff declareth unto them: for the spirit of whoredoms hath caused them to err, they have gone a whoring from their God^r.* Whether they were to undertake a journey, or to be married, or to do any thing whatsoever that was of consequence, they determined themselves by these *Auguries*.

The Epocha of idolatry.

VI. IT was thus that idolatry was established and spread abroad; but it is not easy to shew

^o Pythones. *Vulg.* ^p viii. 19, 20. ^q xxi. 21. *Vulg.* ^r iv. 12. the

the exact time when it began. It is probable, that it was a little after the fall; and nothing so much shews the enormity of sin, as its having blinded mankind to such a degree, as to make them forget God. It must be that a deity has some essential relation to our nature, since men had no sooner lost the knowledge of the true God, but they made themselves false ones. There is a passage in *Genesis* ^s, which seems to point out the beginning of idolatry: *Seth had a son whom he called Enos, it was he who began to call upon the name of the Lord.* This is the turn which the *Vulgate* gives to these words, which when thus explained, make one believe that idolatry having began before *Enos*, he brought men back to the worship of the true God, established his worship, and the manner of praying to him. And some add, that he was the first, who knew, and published the sacred name of God, *Jehovah*; which is here in the *Hebrew*. But the *Jews* give a very opposite sense to this passage. As the word *Huchal* signifies *to prophane*, as well as *to begin*, they say it was then that the name *Jehovah* was *prophaned*. Which has made *Maimonides* say ^t, That, from the time of *Enos*, men fell into the greatest of errors; That, the wisdom of the prudent was silent, and eclipsed; That, *Enos* himself went astray; and That this was their error, that they said, God had created the stars to govern the world; and That being persuaded of this false opinion, they built temples to the stars, and offered sacrifices to them. And *Onkelos* in his *Paraphrase* agrees with *Maimonides*; Then, says he, men left off to call upon the name of *Jehovah*.

^s Gen. iv. 26. *Vulg.*^t Treatise of idolatry. ch. i. n. i.

So that, here is a very wide difference. In the sense of the *Vulgate*, which St. *Jerome* follows, *Enos* was the restorer of the true religion; and in that of the *Jews*, *he was* the author of idolatry ^v. All that is certain is, that idols were worshipped long before the deluge, and nothing but so enormous a crime as this, and that universally prevailing, could have obliged God to destroy all mankind except one family. But,

The names
given to
God in the
Scripture.

VII. FROM the mention of this name *Jehovah*, we will take occasion to say something of the different names given to God in Scripture, several of which the devils usurped. St. *Jerome* in his letter to *Marcellus*, reckons up ten different names of God, which are as follow.

Jehovah.

I. THE first, and most august, is *Jehovah*; a name, which as we have seen consisted of four letters. But it is from the time of *Galatinus* ^w only, that it has been pronounced *Jehovah*; St. *Jerome* contents himself with calling it *the four-lettered name*; and when St. *John* says in the *Revelations*, that *God had a name written that no man knew* ^x, this shews that the name of God was not known in his time. God himself also says in *Exodus* ^y, that he had not made known his name to the patriarchs. And therefore either from some particular order, or out of a spirit of esteem and reverence, the *Jews* never pronounced this glorious name, but in their religious worship: and it is a wonderful thing, that as the priests alone pronounced it in the temple, when they blessed the people, so the *Jews* should, after the burning of the

^v The English runs, Then began men to call, &c. which neither makes *Enos* the author of true or false religion, but only declares what was done about the time of his birth.

^w The beginning of the sixteenth century. ^x xix. 12. ^y vi. 3.

temple, lose not only their law and liberty, but the name of God too; so much has he concealed himself from them, ever since that time. But nevertheless, superstition has succeeded religion among them; the *Jews* now make a scruple of writing it any where but in the sacred books; and if this name be engraven on a vessel, or any thing else, it can neither be broken, nor defaced. They almost worship it; so very careful are they of not writing it irregularly, or altering it, for fear of prophaning it. And we have already observed, that they durst not pronounce this name at the time that the *Septuagint* was made; which is the reason why these interpreters always read it, as if it had been *Adonai* in the original, which word signifies *Lord*: and in this the *Vulgate* follows them.

As then this great name was but seldom pronounced, the true manner of pronouncing it, came at last to be lost. And hence came the many different ways of writing it, and the many different opinions concerning the pronounciation of it. Some pronounce it *Jao*, others *Jave*, or *Jove*; the *Samaritans* pronounce it *Jabue*, the *Greeks* *Jao*, of which the *Latins* have made *Jova*, which was by the Pagans given to their *Jupiter*. The *Hebrew* Grammarians give a plausible reason why this name is the proper name of God. They observe, that it comprehends the three distinctions of time, present, past, and future, which can belong only to an eternal being. From whence it is, that God is called in the *Revelations* ², *he who was, who is, and who is to come*; where it ought to be observed, that *he who is to come* is put for *he who will be*.

- El. 2. THE second name of God is *El*, which signifies *strength*^a. This name is often put into the compound names of the *Hebrews*; as *Eleazer*, *Eliachim*, *Elisabeth*, *Michael*, *Gabriel*, *Raphael*.
- Elohim. 3. THE third is, *Elohim*, which is formed out of the second. The Scripture gives it to judges, and angels, upon the account of the offices which God gives them of judging, absolving, condemning, and punishing.
- Elohe. 4. THE fourth is *Elohe*^b, which is properly the singular of *Elohim*.
- Tzabaoth. 5. THE fifth is *Tzabaoth*, which signifies *an army drawn up in battalia*. The Scripture calls the stars, *The militia of heaven*^c, on account of the wonderful order they are ranged in; and thus God is called, *The God of hosts*, or *armies*, to shew that he is stronger than the most powerful kings, to whom numerous armies are obedient.
- Elion. 6. THE sixth is *Elion*, that is to say, *great and sovereign*.
- Eheie. 7. THE seventh is, *Eheie Ascher Eheie*; that is, *I will be what I will be*; or as the *Greeks* explain it, *I am what I am*. God only can properly be said *to be*: Existence is a part of the idea we form of him.
- Adonai. 8. THE eighth is, *Adonai*; that is, *Lord*. We have already observed that this is the name which the *Jews* substitute in the room of the great *name of four letters*.
- Jah. 9. THE ninth is, *Jah*, which seems to be formed out of *Jehovah*.
- Saddai. 10. THE tenth is, *Saddai*; that is, *he who is self-sufficient*. This is one of the finest cha-

^a Or rather mighty.
of heaven, *English*.

^b Or Eloah.

^c *Vulgate*; host

acters of the Deity, that he has all things in himself, and seeks for nothing out of himself^d. The *Jews* also call God *Hamacum*, a word compounded of the *Hebrew* demonstrative *He*, and the word *Macum*, which signifies *place*; to shew that God cannot be contained within any place; that he is every where, and is the place he possesses.

VIII. WE come now to the names which the Scripture gives to the false Gods. It sometimes calls them *Elohim*, (which is one of the names of the true God) but generally speaking, it gives them names of contempt. It treats them as idols, the works of mens hands, and as wrought gold and silver; as was the golden calf which the *Jews* worshipped in the wilderness. It calls them *Grief*^e, *Infirmity*^f, *Abomination*^g, *Reproach*. *Their infirmities*^h, says *David*, are multipliedⁱ; that is, the number of their idols is encreased. And the *Jews* were even afraid to pronounce their names; and therefore the same *David* says, *I will not take up their names in my lips*^k. Which therefore obliged them to give them borrowed names; as was that of *Elil*, which signifies *nothing*; to which *St. Paul* alludes when he says to the *Corinthians*^l, *We know that an idol is nothing*, that is, a mere chimera.

IX. and LASTLY, As we find in Scripture a great number of false Gods mentioned; I shall

The names of the idols mentioned in Scripture.

False Gods mentioned in Scripture.

^d But another sense of the word *אלהים* is Almighty. ^e Jer. l. 2. according to the Hebrew; Vid. Merodach, ^f Psal. xvi. 4. as here explained. ^g 2 Kings xi. 5. 7. ^h The English translators render the word, Gnetsbotam, Infirmities; but they apply it literally to those who worship idols, but not metaphorically to the idols themselves, as our author here does. ⁱ Ps. xvi. 4. Vulg. ^k Ibid. ^l 1 Cor. viii. 4.

because

because it is difficult to find a better method to treat of them in, speak of them by ranging their names in an alphabetical order.

Adad.

Adad, *Macrobius* tells us, is a name that was given to the idol of the Sun. *They gave the name of ADAD*, says this author, *to the god they worshiped*; (speaking of the *Affyrians*) *This name signifies, One only*. In *Hebrew Chad*, or *Ad*, which comes from *Achad*, or *Aad*, signifies *one*; and from hence might easily be derived the names of *Ada*, or *Adad*. And the last might have been given to all sorts of gods, and therefore the *Jews* joyned it to many of their names; as *Benhadad*, which is the proper name of a king of *Syria*, who is mentioned in Scripture, and is as much as to say, *The Son of the god Adad*. We don't find the name *Adad* in the *Vulgate*, but it is in the *Hebrew*. For in that passage of *Isaiah*^m, which according to the *Vulgate* is, *They who sanctified themselves, and thought themselves purified in the gardens behind the gate inwards*; the *Hebrew* has it, *They who sanctified themselves, and purified themselves in the gardens, behind the temple of Adad*ⁿ.

Adramelech, *Anamelech*. See *Moloch*.

Ashima.

Ashima, or *Achima*, is an idol mentioned in *The second book of Kings*^o. But what the figure of it was is not known: Some think it was the representation of an he-goat.

Asmodeus.

Asmodeus is neither the name of a god, nor of an idol, but of an evil spirit, mentioned in the book of *Tobit*^p, who killed the former husbands of *Sarah*, the wife of young *Tobias*. This

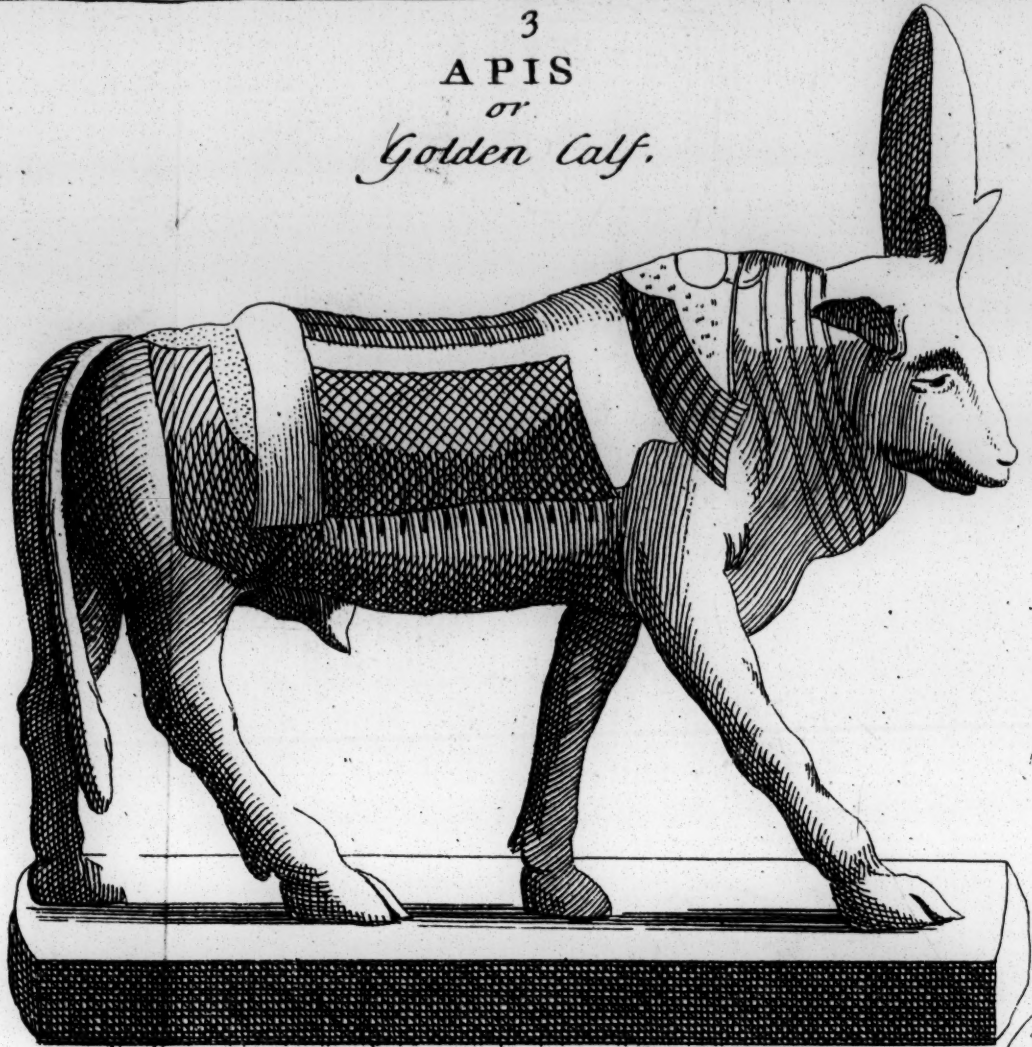
^m lxvi. 17.

ⁿ Achar, Achad, *Heb. which the English translators render in a very different manner from this.* ^o xvii.

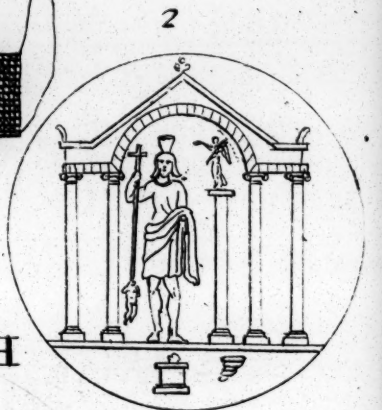
30.

^p iii. 8.

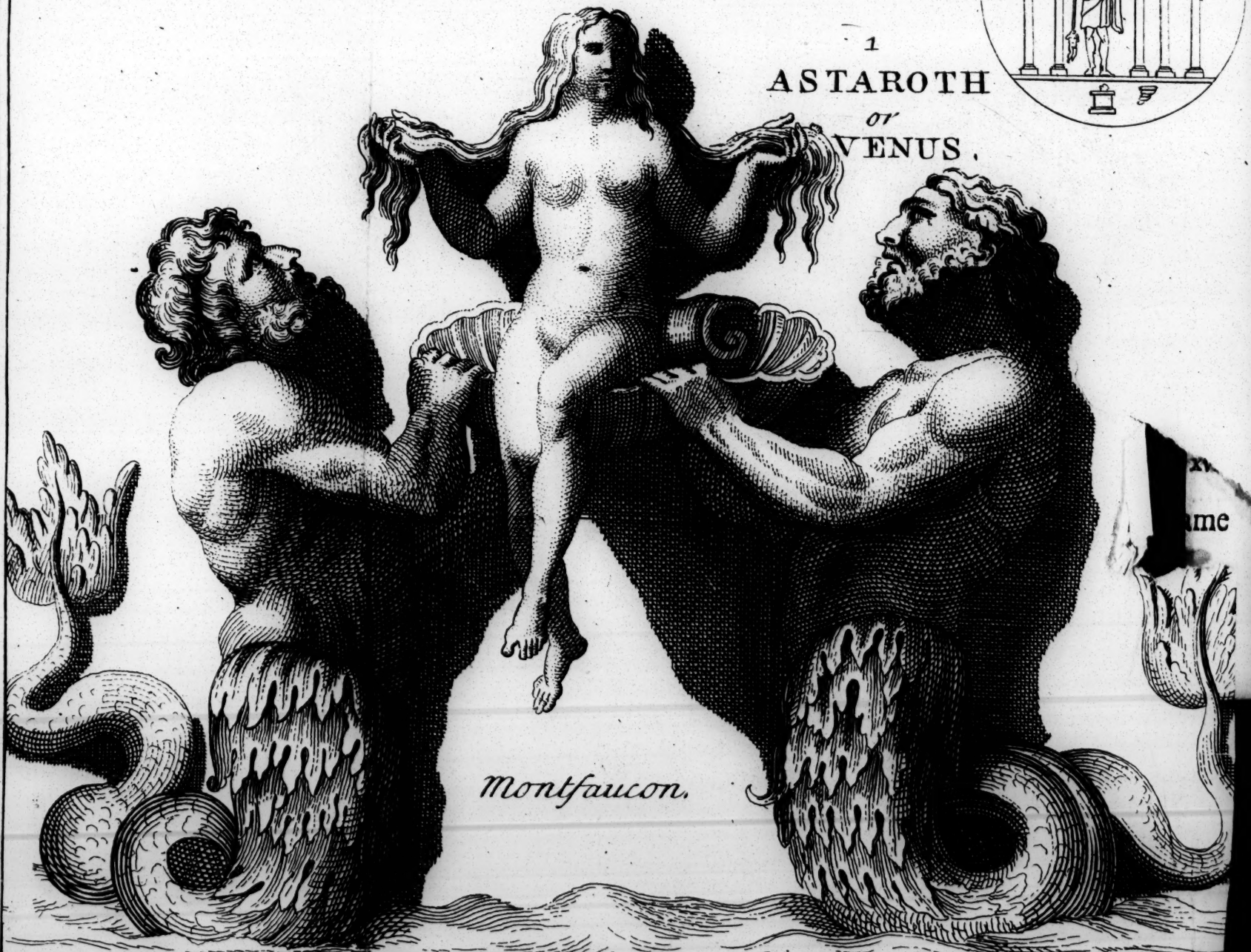
3
APIS
or
Golden Calf.



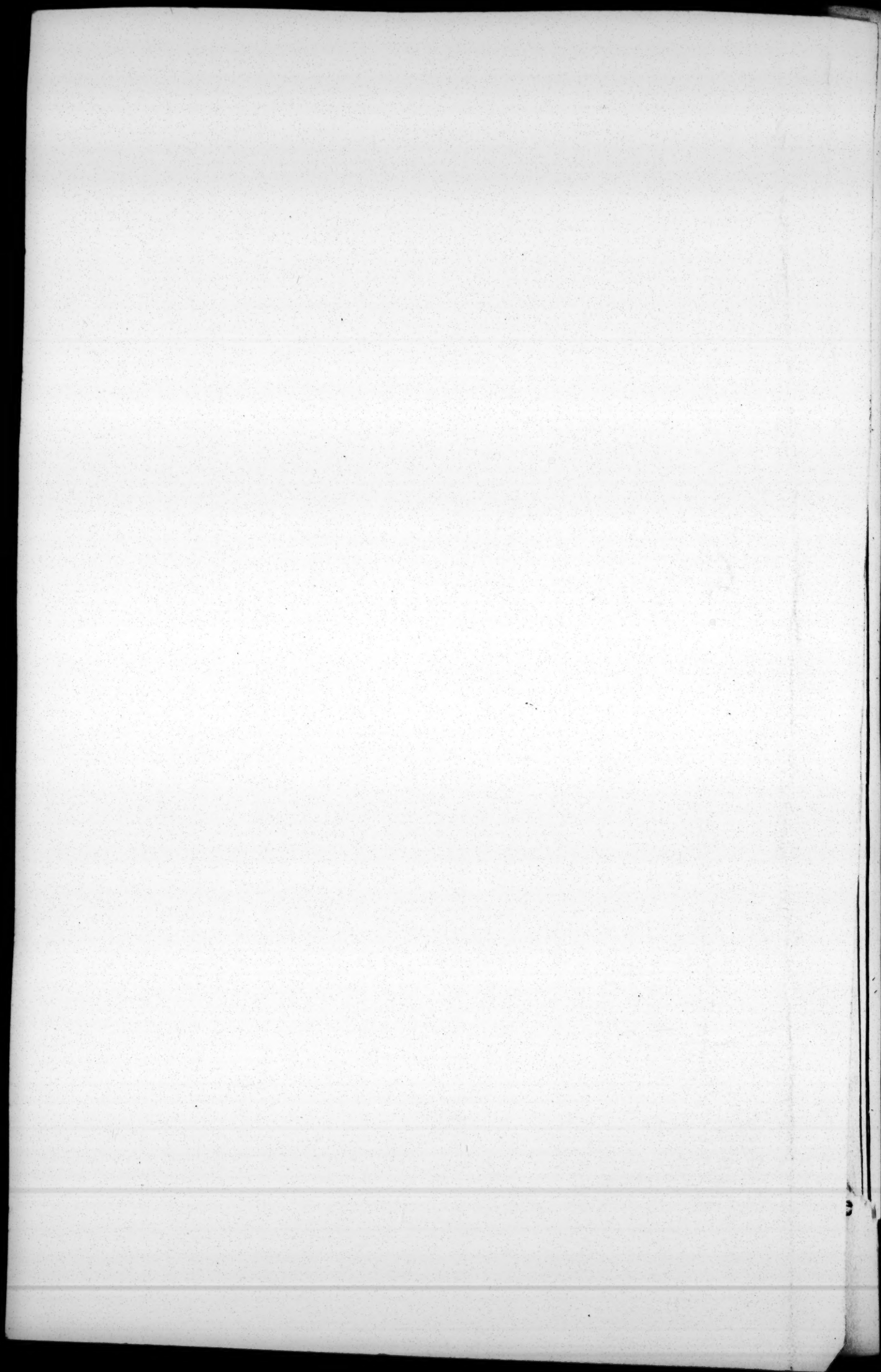
Montfaucon.



1
ASTAROTH
or
VENUS.



Montfaucon.



name comes from the *Hebrew* verb, *Hischmid*, which signifies *to destroy*. This devil was so called, because of the mischief he did.

Astaroth, or *Astarte*^a, was worshiped by the *Astaroth*, *Sidonians*, and by the *Philistines*. This was also the name of a city. It is believed that this idol was worshiped under the figure of a sheep, because *Astaroth* signifies *a flock of sheep*. The *Greeks* knew *Astarte*. *Lucian* says, the *Sidonians* worshiped the Moon, under this name. *Cicero* will have it to be *Venus*, whom the *Greeks* call *Urania*. And *Jeremiah* reproaches the *Jews* with offering cakes to the *Queen of heaven*^r, which could be nothing but the Moon. Plate 22.
No. 1, 2.

Baal is a word which signifies *Lord*. The *Baal*, *Jews* gave this name to the gods of the *Gentiles*, and therefore detested it; though it in some measure belongs to the true God, who is *The Lord of heaven*. But they chose rather to call him *Adonai*, which signifies the same thing. *Baal* is therefore a common name for all idols^t. To distinguish them from one another, something else was added to it, as in *Beelphegor*, *Beelzebub*; for from *Baal* comes *Beel*, or *Bel*, whence came the *Belus* of the *Assyrians*^t, whom they also called *Beel-samen*; that is, *The God of heaven*. But it must be observed, that besides the Sun, which the *Assyrians* worshiped under this name, they likewise reckon *Belus*, the first of

^a See Montfaucon's *L'antiquité*, &c. l. 4. ch. 3. ^r vii. 18.

^t The Melchar (i. e. the Lord of the city, in the Phœnician tongue) of the Tyrians, which was the same with the Hercules Tyrius of the Greeks, was probably according to the Dean of Norwich, the Baal of the Scriptures, whose worship Jezebe brought from Tyre into the land of Israel. See Conn. P. ii. B1 3. under the year 174 Note e. See also Montfaucon's *L'antiquité*, &c. l. 4. ch. 2. ^t Jer. li. 44.

their kings, and founder of *Babylon*, among their gods. But *Baal* also signifies a husband. And as God was not only the Sovereign, but also the husband of the Jewish nation, the Scripture calls the idolatry of the Jews, fornication and adultery; and in this sense opposes *Baal* in the singular, which is applicable to God, to *Baalim* in the plural, which was applied to the false gods. Which explains what *Hosea*^v means, when he makes God speak thus to his people: *In that day, saith the Lord, it (viz. my people) shall call me Baal, (that is, my husband,) and not Baalim^w; and again, I will take the name of Baalim out of her mouth, and she shall no longer remember their names^x; that is, she shall have so much aversion for the false gods, that she shall not so much as pronounce their names.*

Baal-peor, or Baal-phégor, Baal-zebub, Baal-zephon; see the explanations of those words of which they are compounded, as *Phégor, Zebub, &c.*

The Gold-
en Calf.

Aaron, through an unworthy compliance with the blindness of the people, caused a *Golden Calf* to be made, in imitation of the God *Apis*, whom the *Egyptians* worshiped under the form of an ox. And *Jeroboam* renewed this impiety, apprehending that the temple of *Jerusalem* might be an occasion of reuniting the kingdoms of *Israel* and *Judah*; and therefore to divert his subjects from going thither to sacrifice, he made two *Golden Calves*^y.

Plate 22.
No. 3.

^v ii. 16.

^w I cannot find from what version, or copy, our author has made this translation. The word *Baal* in the singular, as opposed to *Baalim* in the plural, is neither in the Vulgate, nor the Hebrew. In the Vulgate it is, *Vocabit me vir meus*; and the Hebrew is exactly agreeable to our English translation, which runs thus: *Thou shalt call me Ishi, and shalt call me no more Baali.*

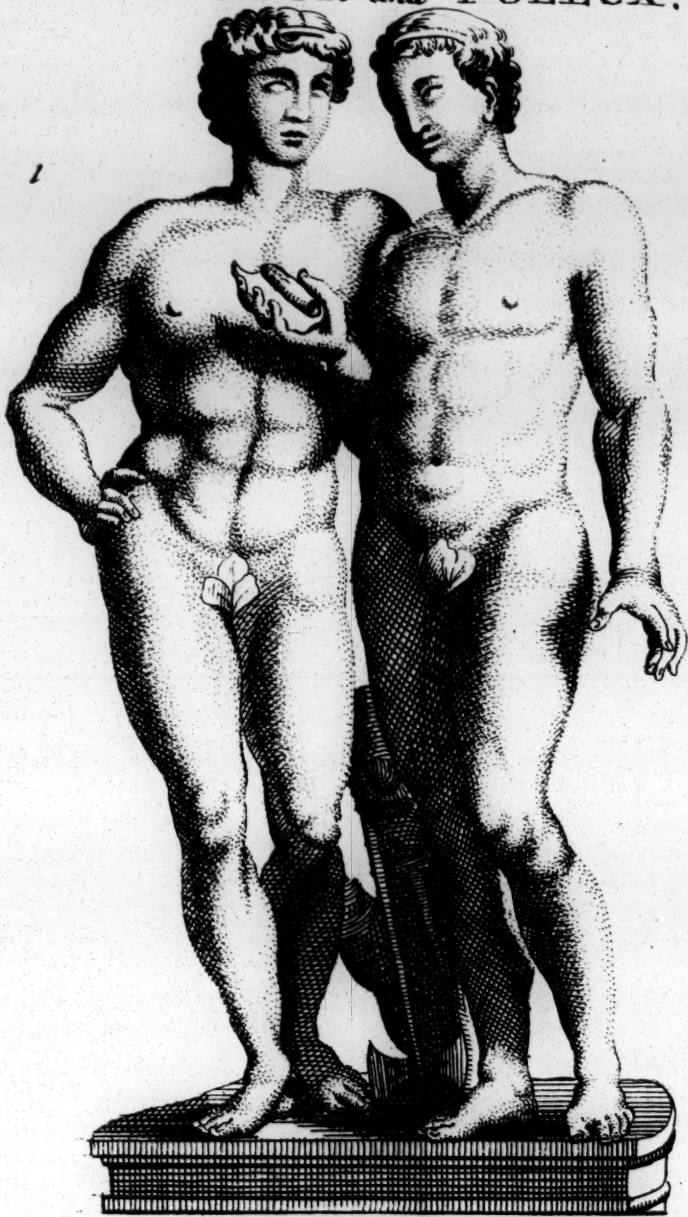
^x v. 17.

^y See *Prid. Conn.*

P. i. B. 3. under the year 524.

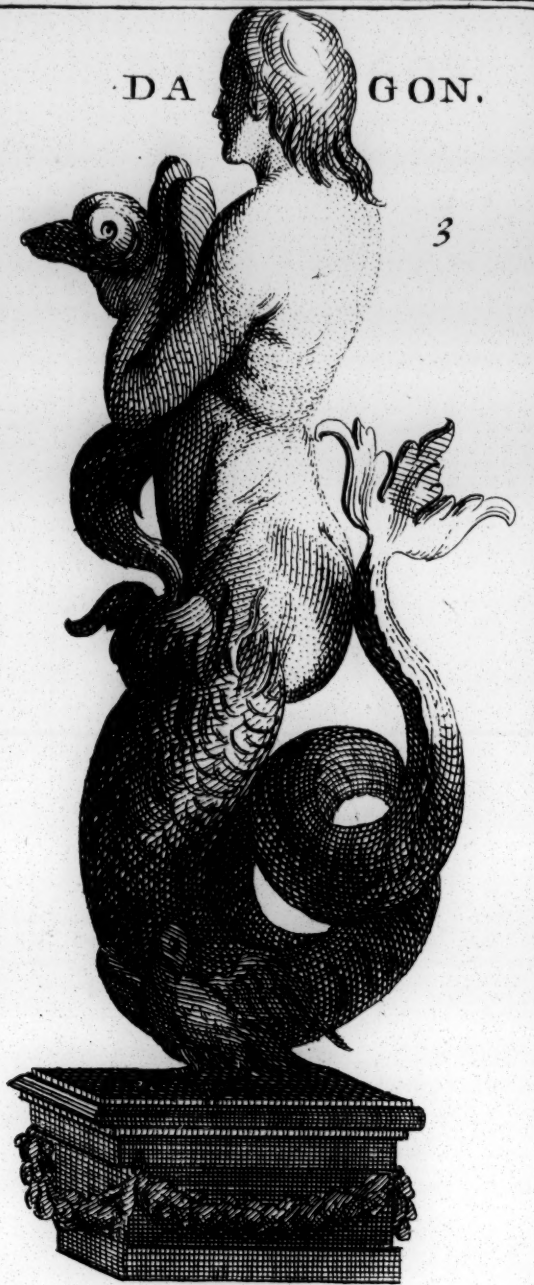
THE

CASTOR and POLLUX.



Montfaucon.

DA GON.

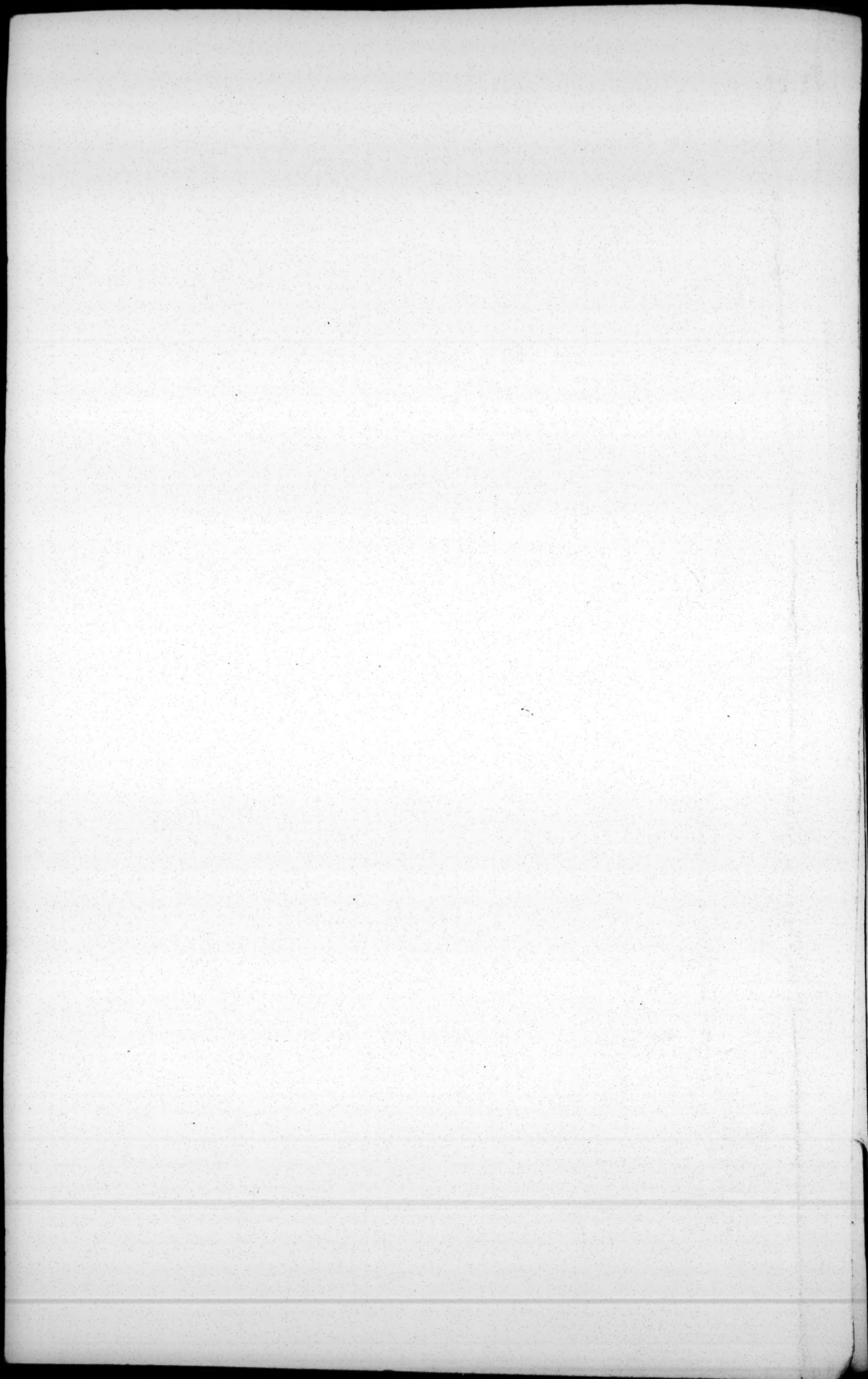


Calmet.

2
CHAMANIM
or the
SUN.



Montfaucon.



THE *Castors*. Fable makes *Castor* and *Pol-* ^{The Castors.}
lux the sons of *Jupiter*. The *Greeks* call them,
Dioscorides; and there was a month consecrated
to them, which bore their names. When St.
Paul went from *Malta* to *Sicily*, he went in a
vessel whose sign was the *Castors*²; that is, there ^{Plate 23.}
was upon the stern of the vessel, the figures of ^{No. 1.}
Castor and *Pollux*, who were two false gods of
the *Gentiles*.

Chamanim is a name which was given to the ^{Chama-}
Statues of the Sun, according to some; but o- ^{nim.}
thers say, it signifies statues erected in the open
air, or upon the roofs of houses. *Strabo*^a says
of the *Arabians*, *They worship the Sun; for this*
purpose they erect an altar upon the roofs of the
houses, and there they offer sacrifices, and burn in-
cense. Others think that *Chamanim* were *Cha-*
pels consecrated to the Sun. The *Vulgate* renders
this word by *the image of the Sun*, or barely ^{Plate 23.}
the image, as may be seen in *Leviticus*^b, and *Isai-* ^{No. 2.}
ah^c. And the etymology of this word favours
these different senses. For *Chama* signifies *heat*,
or *the Sun*. It is most certain the *Jews* wor-
shipped the Sun: *Josiah* abolished this prophane
worship; *He took away the horses*, says the Scri-
pture^d, *that the kings of Judah had given to the*
Sun, and he burnt the chariots of the Sun with
fire.

Chamos was a God of the *Moabites*. This ^{Chamos.}
name signifies a *blind man*, or one who gropes

² Acts xxviii. 11. *Vulg.* ^a Lib. 16. ^b Lev. xxvi.
30. ^c Isa. xxvii. 9. In one of these places referred to, *Cha-*
manim is translated by *simulachra*, and in the other by *delubra*,
in the common edition of the *Vulgate*; nor can I find any thing
like the term *Images of the Sun* once mentioned in it, unless we
are so to interpret one of these, or the like words. ^d 2 Kings
xxiii. 11.

to find his way. The gods of the heathen *had eyes, and saw not.*

Chium.

Chium, or *Chiun*, seems to have been an Egyptian idol. The prophet *Amos* speaks of it; *Ye have born, says he, the tabernacle of your Moloch, and the representation (in Hebrew it is the Chiun) of your idols^e, the star of your God, which ye made.* The Greeks have translated it *Remphan*; and St. *Stephen* followed this version, as we see in the discourse he made to the *Jews*: *Ye took up the tabernacle of Moloch, and the star of your God Remphan, figures which ye made to worship them^f.* Which passage has much exercised the interpreters. For my own part, I am of opinion, that the word *Chiun* signifies nothing else but the portable pedestals, upon which the pagans placed their gods, when they went abroad. *Chiun* in *Hebrew* really signifies *a base*, and it is certain that the heathen had a sort of chariots, tents, or litters, in which they carried about their gods, on some great days. But some think that *Chiun* signifies in *Ethiopian*, the *Star of Saturn*.

Dagon.

Plate 23.
No. 3.

Dagon was a God of the *Philistines*. The word comes either from *Dagan*, which signifies *wheat*, or from *Dag*, which signifies *a fish*. This latter etymology has made the Rabbins believe, that this god had the face of a man, and the tail of a fish. The *Sidonians*, according to *Cicero*, did worship fishes; and perhaps, as they were enriched by fishing and commerce, they worshiped the sea under the figure of these animals.

Diana.

[*Diana*, as is observed in *The Acts* ^g, is well known to have been the great goddess which was

^e v. 26. Vulg. In the English it is, and Chiun your images.

^f Acts vii, 43.

^g xix. 25.

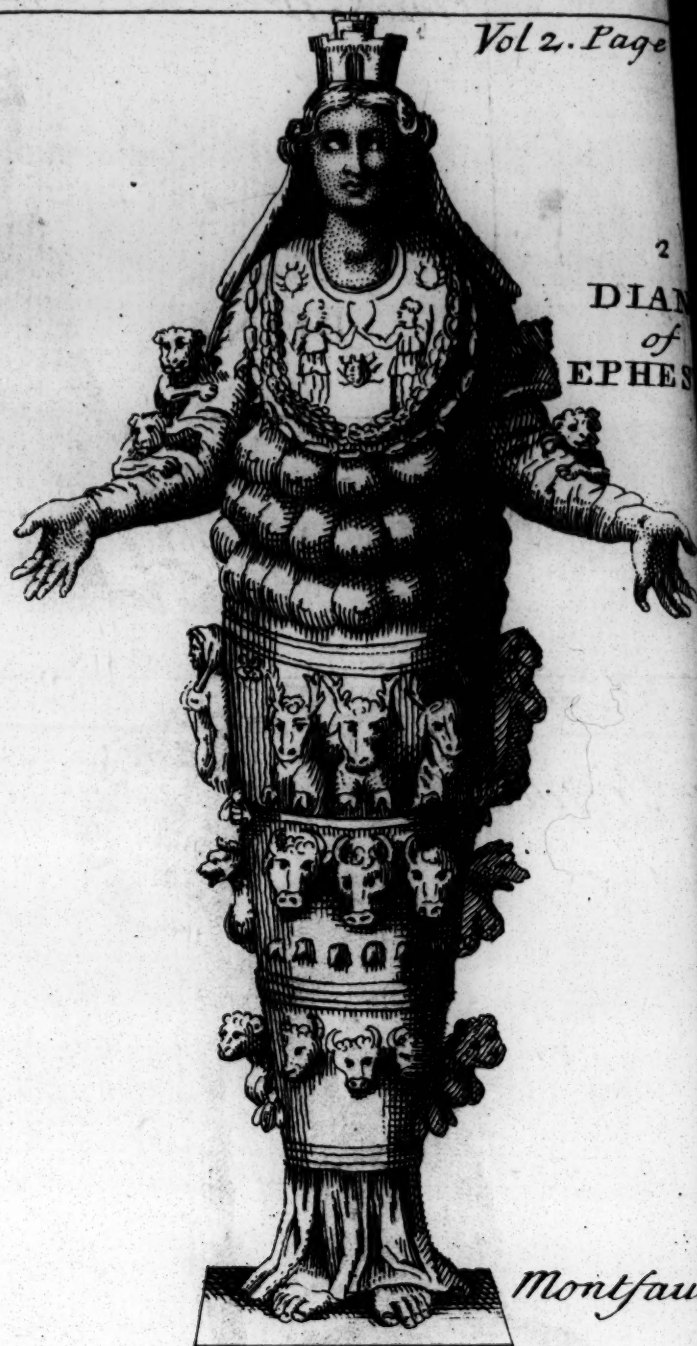
worshiped

2
DIANA.



Montfaucon.

2
DIANA
of
EPHES



Montfaucon.

3
JUPITER.



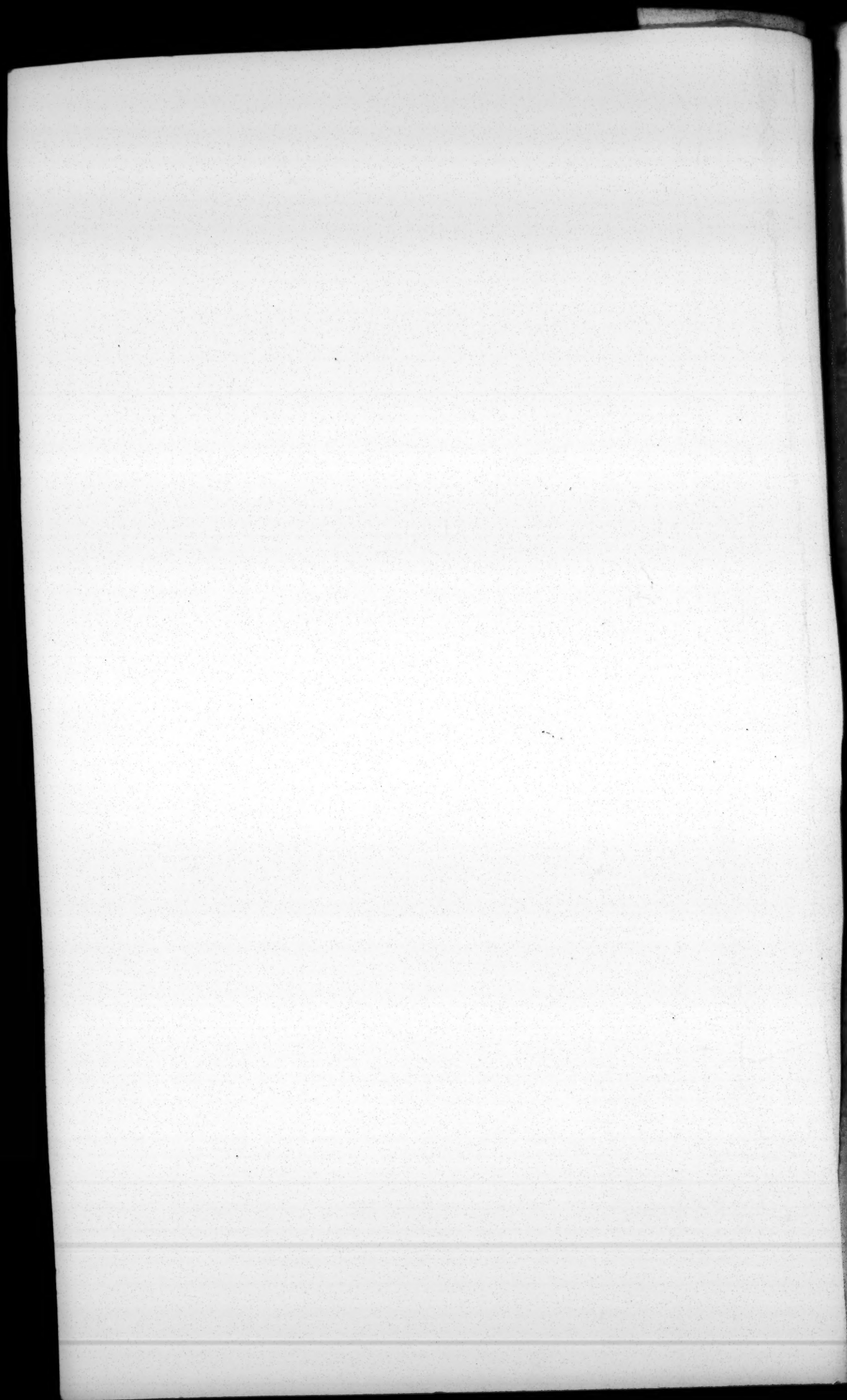
Montfaucon.

J. Pine Sculp.

4
MERCUR



Montfa



worshiped at *Ephesus*. And because her worshipers there represented her under a different form from that, under which she was worship-^{Plate 24.}
ed in other places; I have therefore here given No. 1, 2,
two representations of her; one as she was usually painted in all other places, and the other as she was represented at *Ephesus* only: Both which I have taken from the *L'antiquité expliquée* of *Montfaucon*^h.]

Gad is an idol of the *Syrians*. This name^{Gad.} signifies *fortune*, or *happiness*, as appears by this passage of *Genesis*ⁱ: *When Leah saw that she had left bearing, she took Zilpah her maid, and gave her Jacob to wife. And Zilpah, Leah's maid, bare Jacob a son. And she said, It is happy*^k; *and she called his name Gad.* Some say *Gad* is the name of a star.

Hanamelech is the same as *Anamelech*; of which in the article of *Moloch*.

[*Jupiter* is several times mentioned in the^{Jupiter.}
Acts of the Apostles, and is well known to have been the *Supreme*, or the *Father of the Gods*, a-^{Plate 24.}
mong the *Greeks* and *Romans*. And this seems No. 3.
to be the reason why the *Lycaonians*^l, upon seeing the miracle *St. Paul* wrought, called him by this name, as expressing the high idea they had of him, which was that he could be no less than *The Father of the Gods*.]

Mercury is also a God very well known.^{Mercury}
The poets gave him several employments; he was *Jupiter's* messenger and interpreter, he had the superintendency of the roads, and whoever refused to shew those the right way, who had

^h *Tom. 1. Pla. 87. and 93.*

ⁱ xxx. 9.

^k *Vulg.*

The English runs, And she said, a troop cometh, and called, &c.

^l *Acts xiv. 12.*

Plate 24.
No. 4.

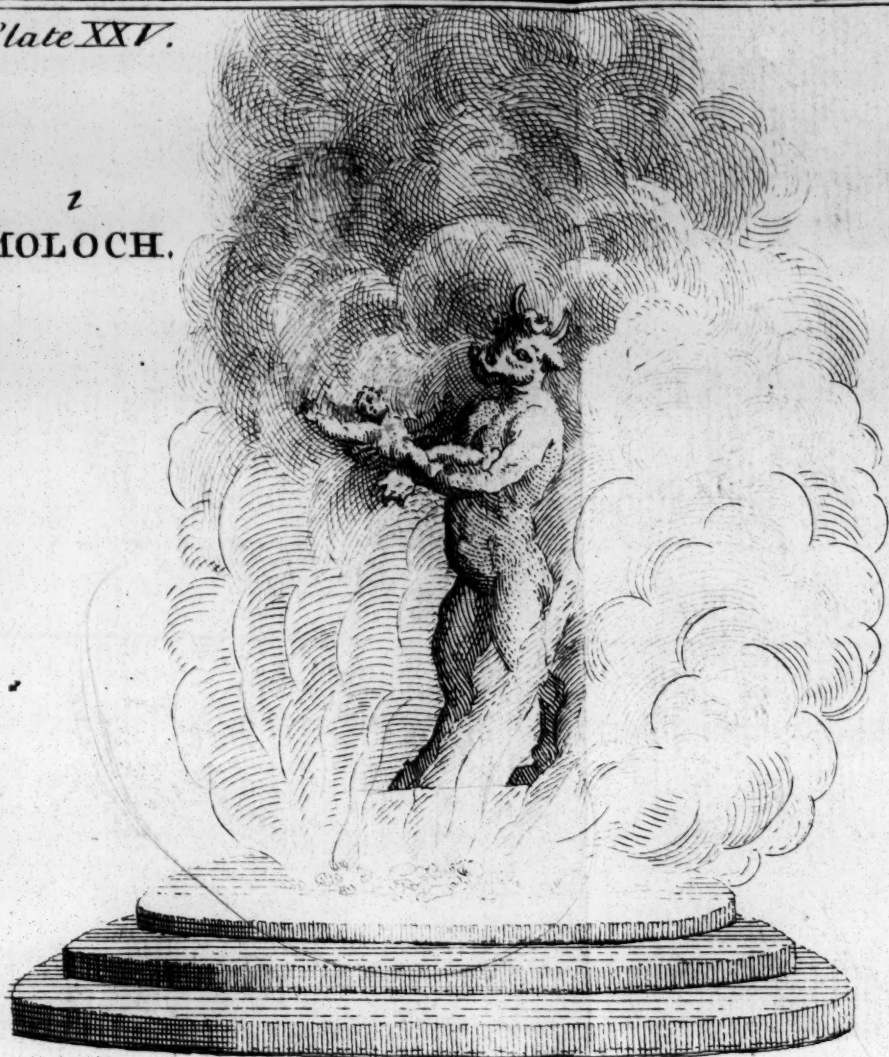
wandred out of it, incurred his displeasure. St. Luke tells us ^m, that in one city, *Barnabas* was taken for *Jupiter*, and *Paul* for *Mercury*, because *he was the chief speaker*. The name of *Mercury* is found in the *Proverbs* ⁿ; *To give honour to a fool, is to throw a stone into Mercury's heap*. This word may have been derived from *Margemab*, which is in the *Hebrew*. But in order to understand this matter, we must know that the ancients placed heaps of stones at the entrances into the great roads, for the direction of travellers; and these heaps were consecrated to *Mercury*, the god of the roads; and travellers, in honour to this god, encreased them, by throwing stones to them. Which is the reason why *Maimonides* reckons this to be an act of idolatry. So that *Solomon* means, that *to give honour to a fool*, is a thing as useless as it is to throw a stone into *Mercury's* heap, since neither one nor t'other is capable of acknowledging an obligation.

Merodach. *Merodach* is the name of an *Assyrian* deity. *Jeremiah* speaks of it thus. *Babylon is taken, Bel is confounded, Merodach is vanquished*, or as the *Hebrew* implies, *is broken in pieces, their idols are confounded, their images are overcome*^o. The original says, *Their Grievs are in reproach, their Excrements are broken*. And the *Chaldee Paraphrase* says expressly, that *Bel* and *Merodach* are names of *Assyrian* idols; and that the meaning of this prophecy is, that by the taking of *Babylon*, the worshipers of these Deities were overcome and confounded. Both of them were ancient kings, whom the people had placed among the number of the gods.

^m Acts xiv. 12. ⁿ xxvi. 8. *Vulg. Vid. English Translation.* ^o l. 2.

Moloch,

1
MOLOCH.



Calmet.

2
PEOR
or
PRIAPUS



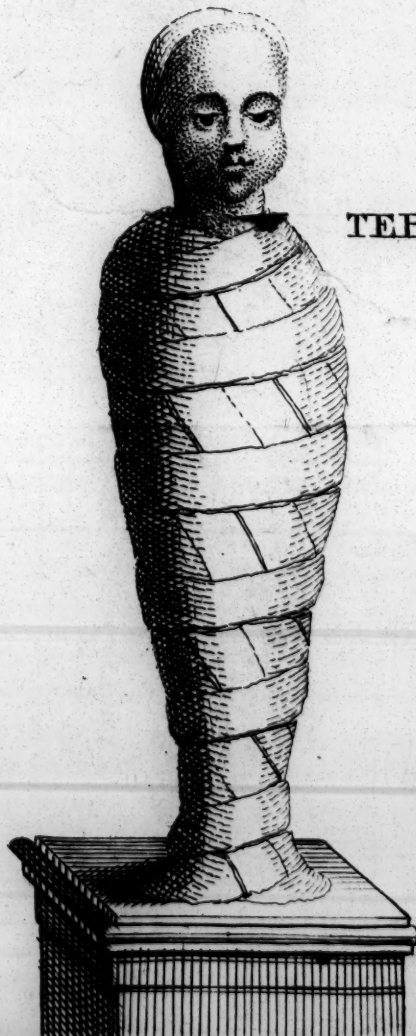
Calmet.

3
TAMMUZ
or
ADONIS ,

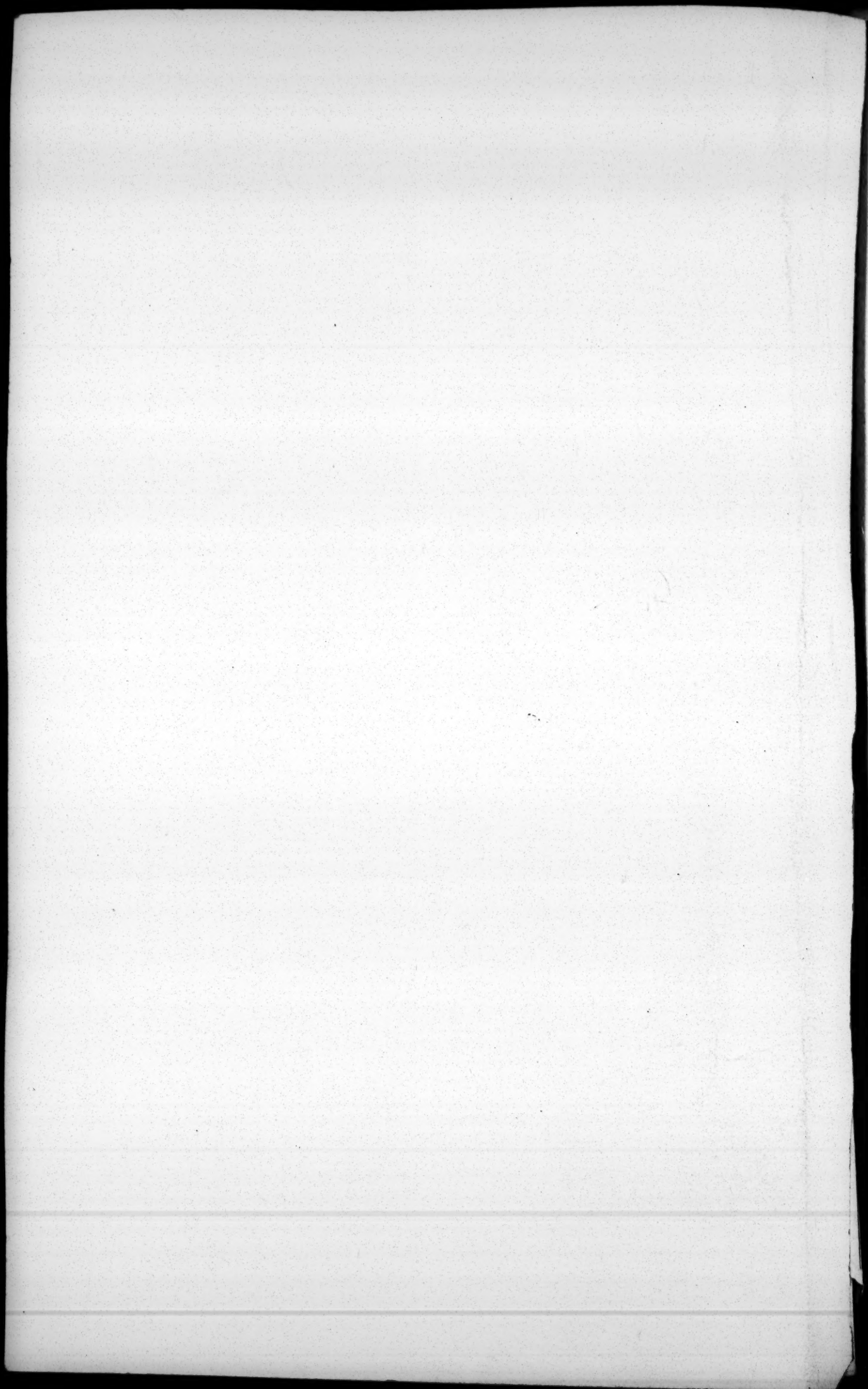


Montfaucon.

4
TERAPHIM



Calmet.



Moloch, or *Molech*, was an idol of the *Ammo-* Moloch.
nites. The *Hebrew* calls it also sometimes, *Mil-*
con, or *Malcun*. Some will have it that this
word is *Hebrew*; and derive it from a verb, which
signifies, *to reign*. The Scripture says clearly,
that this false god had a temple near *Jerusalem*,
in the *Valley of the sons of Hinnon*; and it also
forbids the *Jews* consecrating their children, or
as the original imports *P*, making them *pass*
through the fire to Moloch. But what this cere-
mony was is not agreed. The *Jews* think that
they neither cut the throats of the children, nor
burnt them, when they offered them up to *Mo-*
loch; but that they lighted two fires, and caus-
ing the child to pass between these fires, thought
him to be thereby purified. But *David* expresses
himself in such a manner, as implies that the
children must have been burnt; for he speaks
thus, *They sacrificed their sons and their daughters* Plate 25.
unto devils; they shed innocent blood, even the No. 1.
blood of their sons and of their daughters, whom
they sacrificed to the idols of Canaan 9. In the
valley where we have said, *Moloch* was worship-
ed, there was an eminence, which was called
Topheth. It was there that the children were sa-
crificed in so cruel a manner, that the priests of
this idol beat drums to soften the horror of this
sacrifice, and keep the cries of these unhappy
creatures, from the ears of their parents: and
hence came the name *Topheth*; for *Toph* in *He-*
brew signifies a drum. The cries of these inno-
cent victims, and the perpetual fire which was
kept burning there, being a most natural resem-
blance of hell, the Scripture has therefore called
the place, where the reprobates will burn for

P 2 Kings xxiii. 10.

9 cvi. 37, 31.

ever and ever, *Gebenna*, in *Hebrew*, *Ge-ben-ben-non*; that is, *The valley of the children of Hin-nom*. This word *Hinnom*, comes from a *Hebrew* word, which signifies *to groan*, or *roar*. King *Josiah* destroyed this *Topheth*, in order to abolish the inhumane superstition of causing children to be burnt, in honour of this God of the *Ammonites*. And the same thing may also be said of *Molech*, as has been said of *Baal*. It was a name common to several gods, which were distinguished from one another, by other additional names. So that *Adramelech* signifies a magnificent king, and *Anamelech* an opulent king; which are names of *Assyrian* idols.

Nebo.

Nebo, or *Nabo*, is the name both of a place, and of an idol. The word signifies *prophecy*. *Isaiah* mentions this idol^r; *Nebo*, says he, is broken, or reduced to ashes. Some kings of *Babylon* took their names from this deity; as *Nebuchadnezzar*, *Nebuzaradan*, and *Nabonassar*; which were evidently very auspicious names.

Nergal,
Nisroch,
and Nib-
chas.

Nergal, *Nisroch*, *Nibchas*, and *Tartak*, are also *Assyrian* deities. *Shalmanezzer* after he had taken *Samaria*, and destroyed the kingdom of *Israel*, carried the ten tribes into captivity, and sent several nations from his dominions in their room. As soon as they were established, every nation took care to build temples to its own gods. The men of *Babylon*, says the Scripture, made *Succoth-Benoth*^f, or as it is in the *Hebrew*, *Succot Benoth*, which signifies tents for young women; that is, they built a temple to *Venus*, round which were tents, in which young women prostituted themselves in honour of *Venus*; for it was thus, according to *Herodotus*, that *Venus*

^r xlv. 1, *Vulg.* ^f 2 Kings xvii. 30.

was honoured at *Babylon*. But to return to what was done at *Samaria*. *The men of Cuth made Nergal* [†]; *the men of Hamath made Ashima*; and *the Avites made Nibzah, and Tartak*; and *the Sepharvites burnt children in the fire to Adrammelech and Anammelech, the gods of Sepharvaim*.

Peor, or *Beel-phegor*, was a god of the *Moa-* ^{Peor, Pri-}
bites and Midianites. The origin of *Peor*, or ^{apus, or}
Phegor, is very obscure. *Origen* says, that upon ^{Beel-phe-}
his asking a *Jew* what it meant, he told him ^{gor.}
that it signified a shameful thing, but would tell ^{Plate 25.}
him no more. *St. Jerome* thinks it was *Priapus*; ^{No. 2.}
and how infamous the figure of him was, is well known. We find the name of *Priapus* in Scripture, in the *First book of Kings* ^v. *Asa drove the effeminate out of the land, and purified the kingdom from all those pollutions of idols which his fathers had established. He removed his mother Maacham from being priestess of the sacrifices of Priapus, in a grove which she had consecrated to him; and he destroyed his grove, broke his infamous statue to pieces, and burnt it in the brook Cedron. In the Hebrew we read, Miphletzet; which interpreters render, Assembly, Idol, Cave; and all these three words do on this occasion express the same thing. For Maacham had formed a fraternity, which in woods and obscure places, offered sacrifices to Priapus, which were attended with the most shameful crimes. The same story is related in the Chronicles* ^w.

Raiphun, or *Remphan*; see *Chiun*.

Remphan.

Remnon, *Remmon*, or *Rimmon*, was a god of ^{Rimmon.}
the *Syrians*, which had a temple. The word

[†] Ibid. 30, 31. ^v 1 Kings xv. 12, 13. *Vulg.*

^w 2 Chron. xv. 16.

may be derived from *Ram*, which signifies *Height*, or any thing that is great and exalted. *Grandeur* is inseparable from the idea of the deity. Some pronounce it *Rimmon*, which is the name the *Syrians* give to pomegranates. As their country was full of pomegranate-trees, and the fruit of them is not only delicious for taste, but of great use on account of the excellent drink made of it, they might have given the name of *Pomegranate* * to their god, as the *Philistines* gave that of *Wheat* to their god *Dagon*; and the *Greeks* and *Latins* that of *Ceres*, to the goddess of corn.

Shefhach. *Sheshbach* the *Vulgate* in *Jeremiah* ^y takes for a king: But *Selden* contends that it was a *Babylonish* idol.

Sirenes. *Sirenes* is a name we find in the end of the 13th Chapter of *Isaiah* ^z; but it is not there the name of a deity. The *Latin Interpreter* expresses it by all sorts of terrible animals, which the Prophet foretels, shall enter into those houses where pride and effeminacy reign.

Tammuz: *Thamus*, or *Tammuz*, was an *Egyptian* deity. *Ezekiel* ^a complains that the *Jews* worshipped him even in the temple of God, where he saw women weeping for Tammuz. The *Vulgate* renders it *Adonis*. The word *Tammuz*, which is *Egyptian*, signifies *concealed*; that is to say, the ceremonies of this god were not exposed to the sight of the people. It is believed, that *Tammuz* was king *Osiris*, whom *Typho* killed. His wife *Isis* obliged the *Egyptians* to pay him divine honours, and she was herself looked on as a god-

* See Cantic. viii. 2.

^y xxv. 26.

^z V. 22. Vulg. The English translators use the word *Dragons* instead of *Sirenes*.

^a viii. 14.

deſs ; and they were both honoured in the fourth month. The *Phœnicians* and *Aſſyrians* called Plate 25. No. 3. this idol *Adonis*, and ſaid that *Tammuz* or *Adonis*, was killed by a bear. Some women conſecrated to *Venus*, annually lamented his death for ſome days together ; after which they ſang, and made acclamations of joy, as if he had been riſen from the dead. And it is probable, that this was a feſtival in which many abominations were committed. As religion paſſed from *Egypt* into *Phœnicia*, and from *Phœnicia* into *Greece*, the *Tammuz* of the *Egyptians* is very probably the *Adonis* of the *Greeks*. And this explains what *Ezekiel* ſays of the idol *Tammuz*.

Teraphim, or *Teraphin*, are uſually ranked among idols, but people are much perplexed to tell what idols they were. It is not known whether this word be *Hebrew*, or *Egyptian*. In *Genesis* ^b, the *Teraphim* are called *Gods* ; which the *LXX* tranſlate *Idols*, or *Statues* ; and the *Chaldee Paraphraſt* calls them *Images*, or *Shrines*. Plate 25. No. 4. It is moſt probable, that they were idols, which they who worſhipped them, thought could foretel future things. But however that be, they were certainly uſed for *auguries* ; and we have already ſaid, that the ſame name was given to *Taliſmans*.

Tirhab, ſee *Nergal*.

Zebub joined to *Baal* makes *Beelzebub*, the Zebub, or Beelzebub. god of the *Accaronites*, who were *Philiftines*. *Zebub* ſignifies a *fly*, and conſequently, *Beelzebub* ſignifies the *Lord of flies*. It is generally pronounced (in *France*) *Beelzebuth*. It may poſſibly have been a deity whom the people invoked to guard them againſt the importunity of the

^a xxxi. 30.

flies ; as the *Greeks* worshipped *Jupiter* under the name of the *fly-hunter*. Or perhaps the statue of this God, by being always daubed with the blood of victims, and consequently covered with flies, might give the *Jews* occasion to give it this name. The *Accaronites* having called it *Beelzamin*, God of heaven, or *Beelzabain*, Lord of the victims, the *Jews* changing some of the letters, called it by way of contempt, *Beelzebub*, Lord of flies. Thus of *Bethel*, which signifies the house of God, (after *Jeroboam* had erected the golden calves there) they made *Bethaven* ; that is, the house of iniquity. The name of *Beelzebub* is in the Gospel applied to the devil, as a term of contempt. And we have already observed, that the Scripture sometimes calls the false Gods *Elilim**, and *Gillalim* § ; that is, *Chimeras*, and *Excrements*.

Zephon. *Zephon* joined to *Baal* makes *Baalzephon*, an *Egyptian* idol, which took its name from some place where it was worshipped.

C H A P. II.

Of the animals mentioned in the Scriptures.

I DO not pretend to give here an exact treatise of animals, according to their classes ; I intend only to speak of those which are not sufficiently known, and of which it is necessary we should have some idea, and know something

* See p. 175.

§ See *Merodach*. p. 182.

of their properties, before we can understand what the Scripture says of them.

I. *Of animals in general.*

THE *Hebrews* divide animals into four species How many species of animals there are according to the Jews. four-footed beasts, birds, reptiles, and fishes. The first walk, the second fly, the third creep, the fourth swim. Of four-footed beasts, the feet of some are of one piece only, as those of the horse, ass, and mule ; and those of others, are divided into two parts, or are cloven, as those of the ox, the deer, the goat, and the sheep. Some have a sort of fingers, as the dog, the lion, the wolf, and the cat. And this is the reason why *Moses* says that these animals *walk on their hands*^c. This law-giver makes a difference also between those animals whose hoofs are only divided into several parts ; and those whose hoofs are separated from the foot, as well as divided. Of the latter kind is the hog, of the former the camel.

AMONG Birds, those which live by prey, of Birds and Reptiles. were thought unclean. *Moses* forbids the eating them, or offering them up in sacrifices. Among the reptiles he places great numbers of little animals, which strictly speaking don't belong to that species, as rats and moles ; besides all unbloody animals ; that is, locusts, beetles, flies, and caterpillars..

THE Serpent has several remarkable properties. The properties of the Serpent. When you strike him, he neglects all the rest of his body, to save his head, which is the principle of life in him. When he goes to drink, he first discharges his poison ; and when he finds himself grow old, he finds out some narrow hole,

^c Exod. xi. 27. Vulg.

where by means of his struggles to get through it, he leaves his old skin behind him, and gets a new one. So that he is in Scripture called the most *subtle*^d of animals, and is generally looked on as the symbol of prudence. I believe he got himself this honour by his supple humble manner of winding himself along, and his knowing how to make himself a passage through the thickest thorns. He moves his tongue with so much quickness, that it seems divided into three; which gave occasion to the author of *Ecclesiasticus*^e to say of the backbiter, (who has much of the Serpent in him) that his tongue, like the Serpent's, has *three stings*.

Of Fishes.

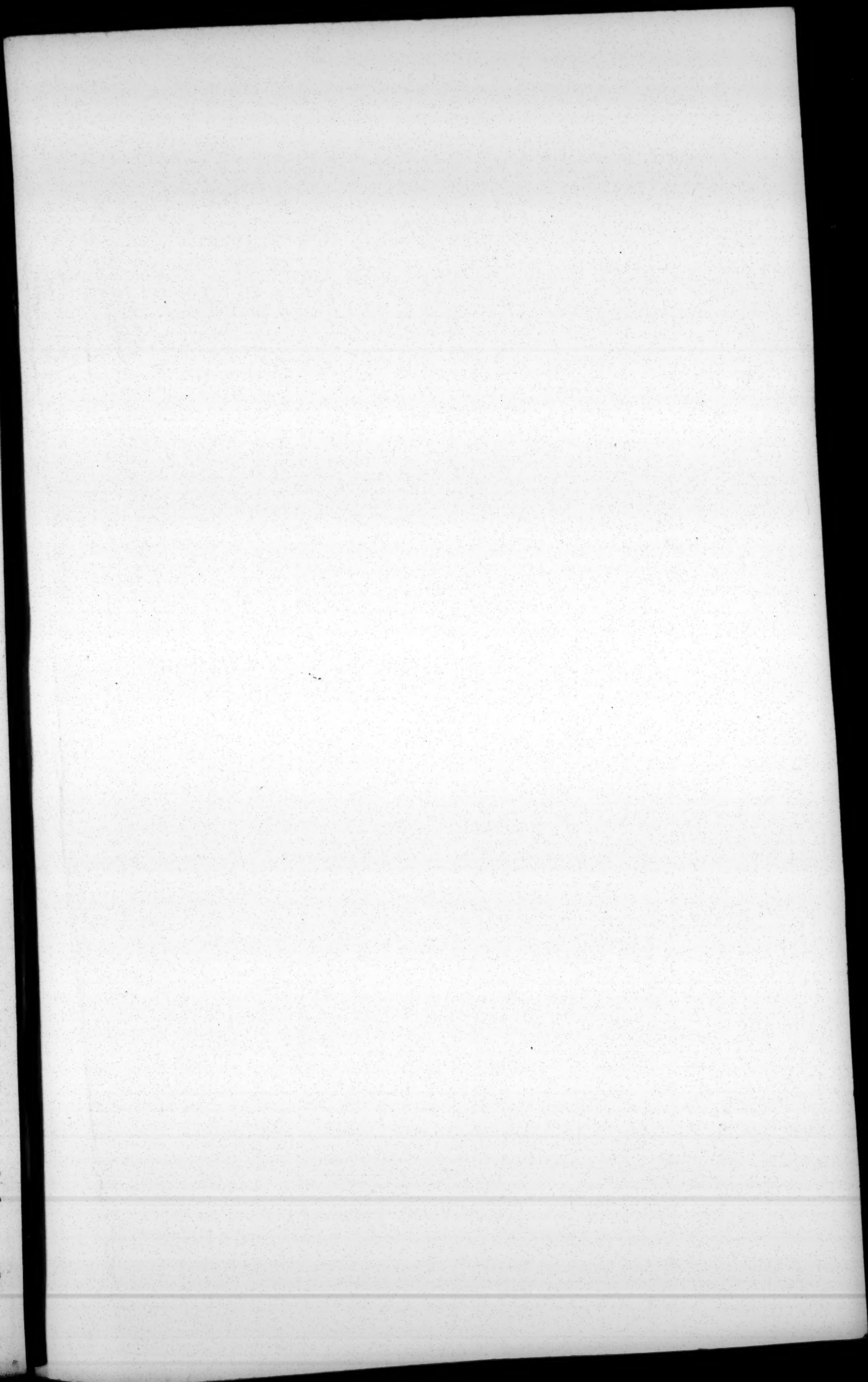
THE most prolifick of all animals are fish: Infomuch that they are emblems of fecundity. Their principal parts are gills, scales, and fins. Some of them have scales, and no fins: others have neither scales, nor fins. Upon which is founded the distinction which *Moses* makes of clean and unclean fishes. Such as have neither scales nor fins, are thought unclean. Among the *Romans* no fish were suffered to be offered up in sacrifice, or served up to the table of the Gods, but such as were scaly.

Whales.

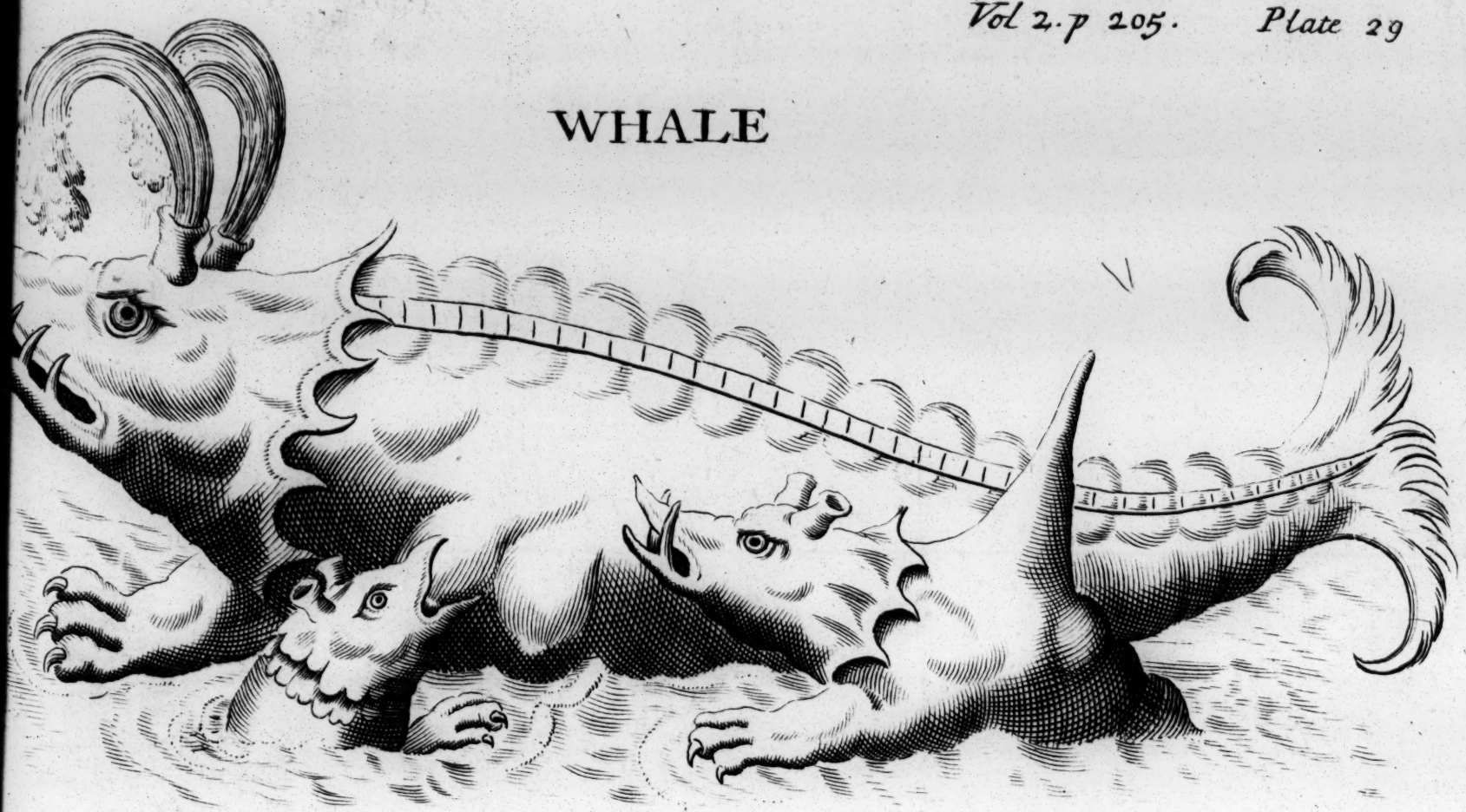
THE word *Cete* in Scripture^f, signifies fishes monstrous for their size: so that it is not the name of any particular species. Now among monstrous fishes some reckon such as have dugs the ends of which they at pleasure thrust out, or take in, as they have a mind to give their young ones suck. And perhaps it is of these sorts of fishes that *Jeremiah* & speaks, when he

^d Gen. iii. 1. ^e Eccles xxviii. 19. Vulg. *The back-biting Tongue, as the English translate it, is called Lingua tertia.*
^f Gen. i. 19. Vulg. ^g Lam. iv. 3.

says,



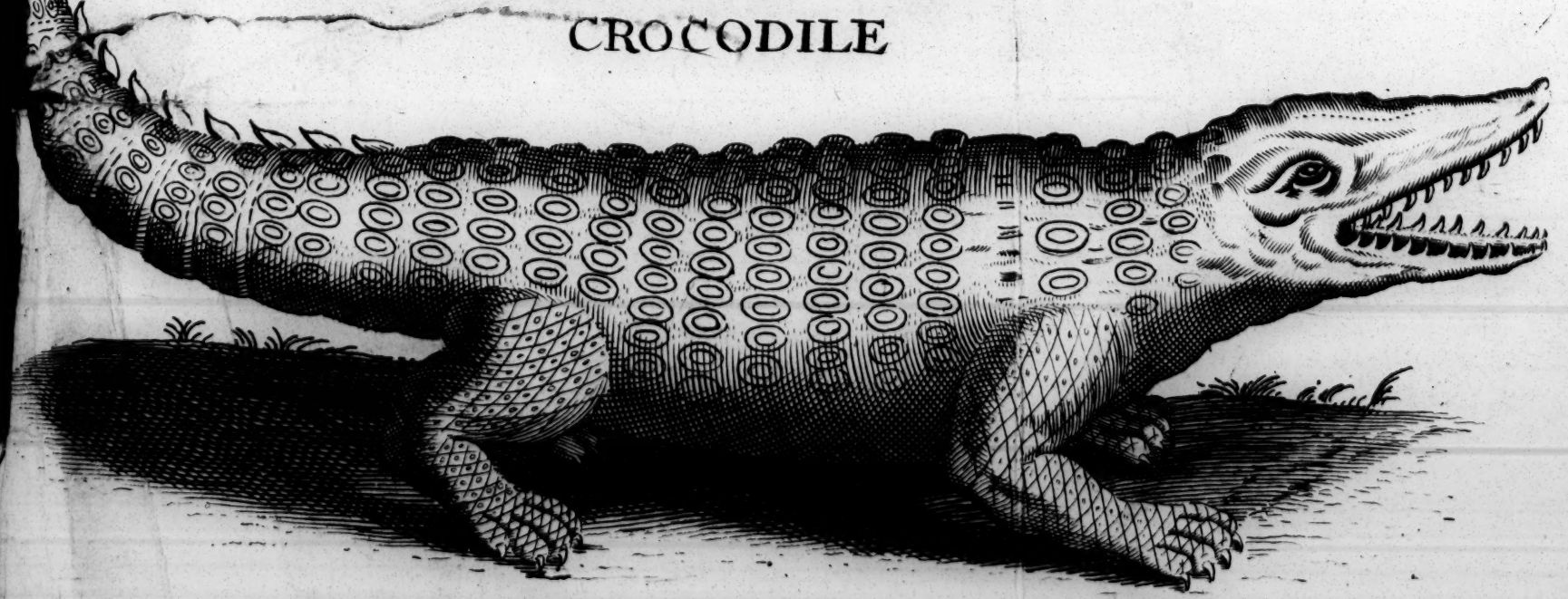
WHALE

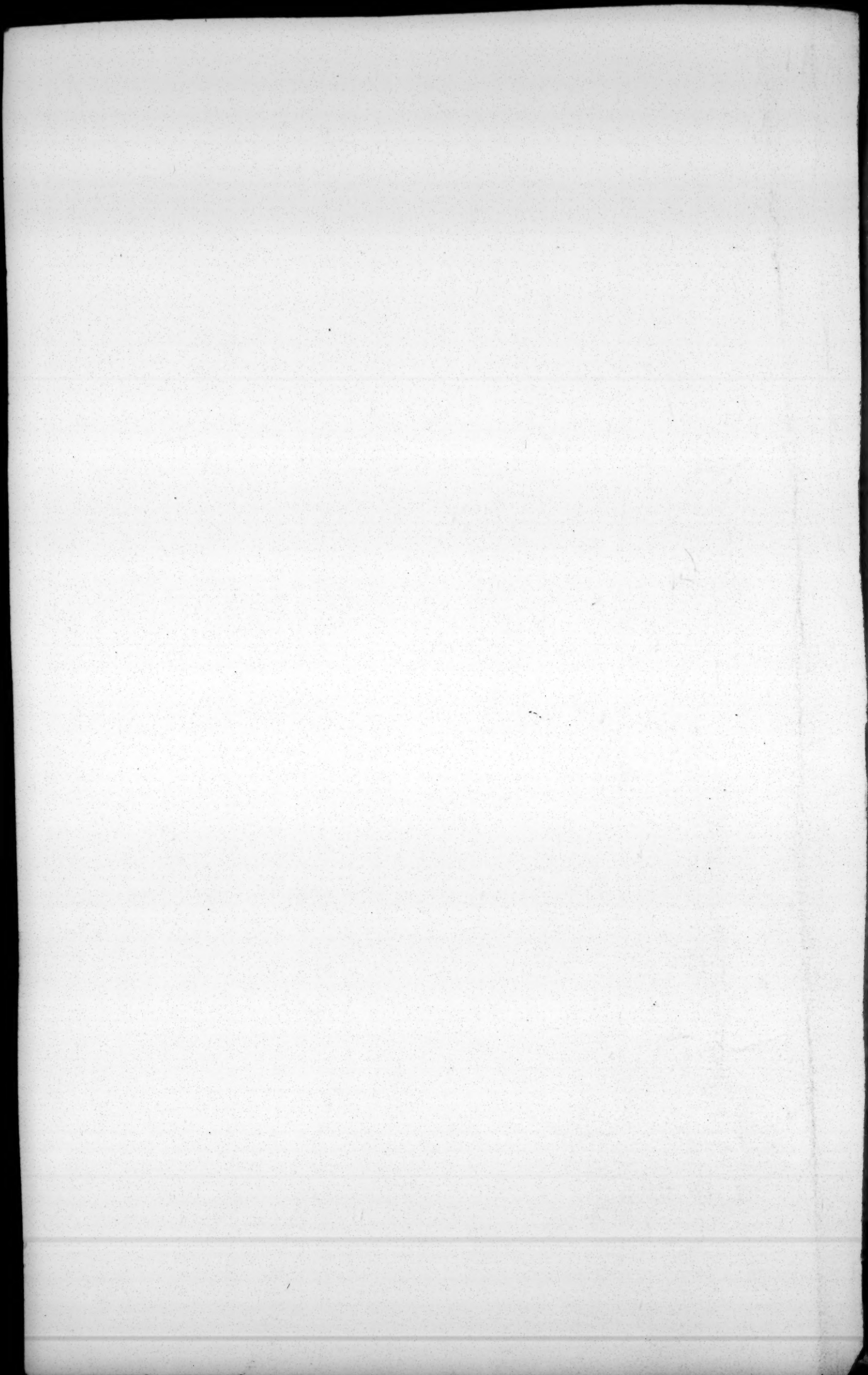


CAMELEON



CROCODILE





says, *The sea-monsters draw out the breasts, they give suck to their young ones.* The Hebrew word is *Tamin*, which is rendered by *dragon, whale, and serpent.* This sort of fishes are only found in the seas which surround the most distant and most desert countries: So that the intent of the Prophet was to shew thereby, that *Judæa* should be so desolate, that these monsters should dwell in it, and give their young ones suck there, without hiding themselves. In the *Vulgate*, the word *Tamin* is rendered *lamiae*, which are a sort of monstrous fish which devour men. The cries of all fishes are different. Some low like an ox. Dolphins have a mournful cry. The learned *Bochart*, from whom I have extracted this chapter, pretends, that when God made all the animals to pass before *Adam*^b, he gave him a perfect knowledge of their natures and properties, and that the names which *Adam* gave them, were expressive of both. He undertakes to prove it; and it must be granted that the arguments he brings in proof of it, are very happy, and very plausible ones.

II. *Of domestick, four-footed Animals.*

BUT to be more particular in this account of the animals which are mentioned in Scripture, I will begin with the four-footed beasts, which are of most service to mankind, and will follow the method of the famous author I have quoted.

Asses and Horses are known animals. The Scripture gives the latter several names, and *Zechariah*ⁱ mentions horses of five^k different co-

Asses and Horses.

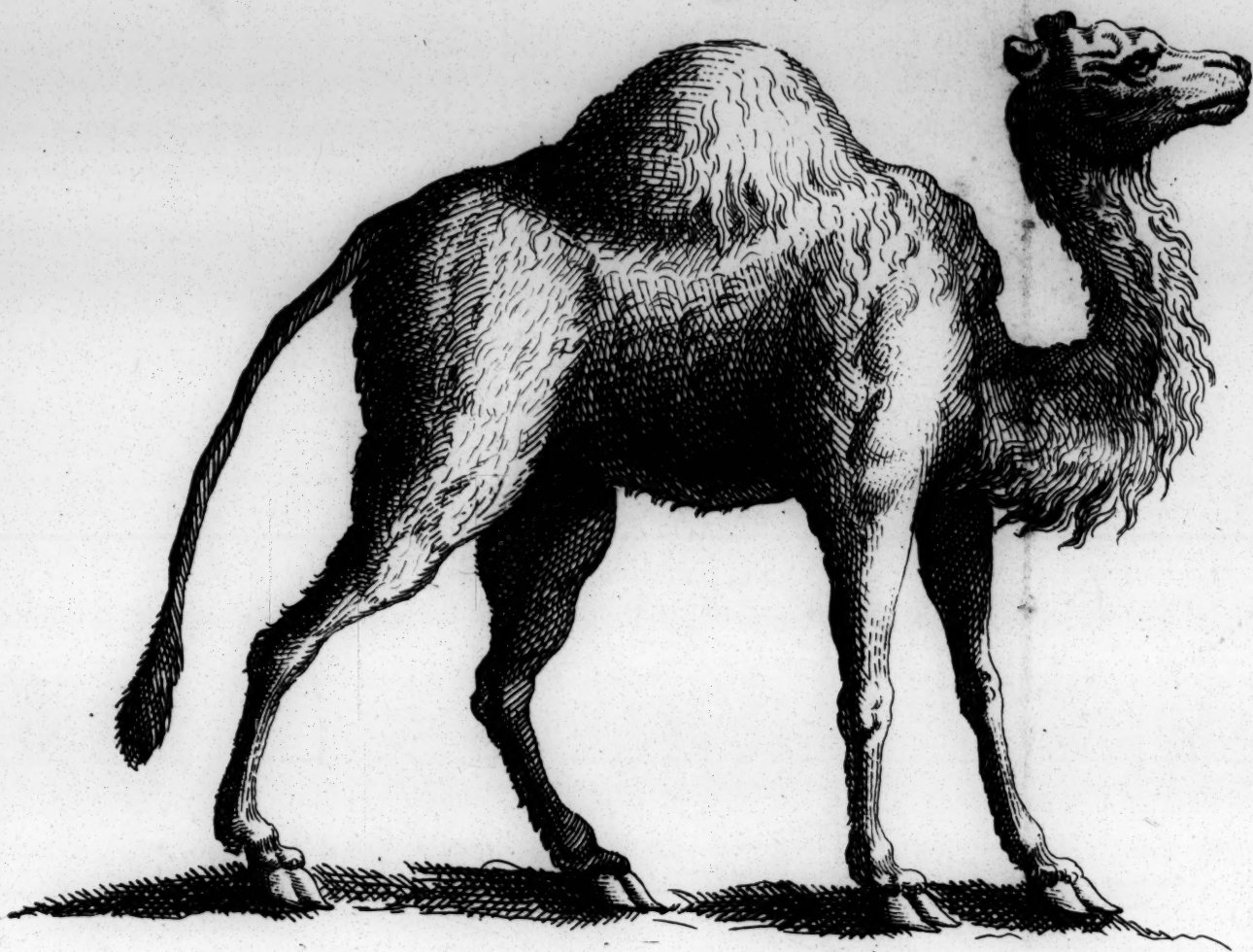
^b Gen. ii. 19, 20. ⁱ Zech. vi. 1---7. ^k Our author says six different colours: but I can find but five in the Prophet.

lours. They were chiefly made use of in war^l, and were the main strength of armies. God commands the *Israelites* to *enervate*, or *hough* the horses of the nations whom they should subdue^m; and forbids them putting their trust in the number of their horses and chariots, as these nations didⁿ. *Asses* were made use of for common services; the greatest Lords rode upon them; and therefore in *Hebrew*, a *Saddle-beast* and an *Ass* are the same thing. They were sometimes put into the plough, but the law forbids the drawing with an ass and a horse together; which was doubtless because of the inequality of their strength. St. Paul seems to allude to this prohibition, when he says, *Be not unequally yoked together with unbelievers*^o. *Asses* were also made use of in mills, to turn the stones. But as there were also some mill-stones which men turned, the Scripture, to distinguish one from the other, calls those which the asses turned, and which were biggest, *mola assinaria* P.

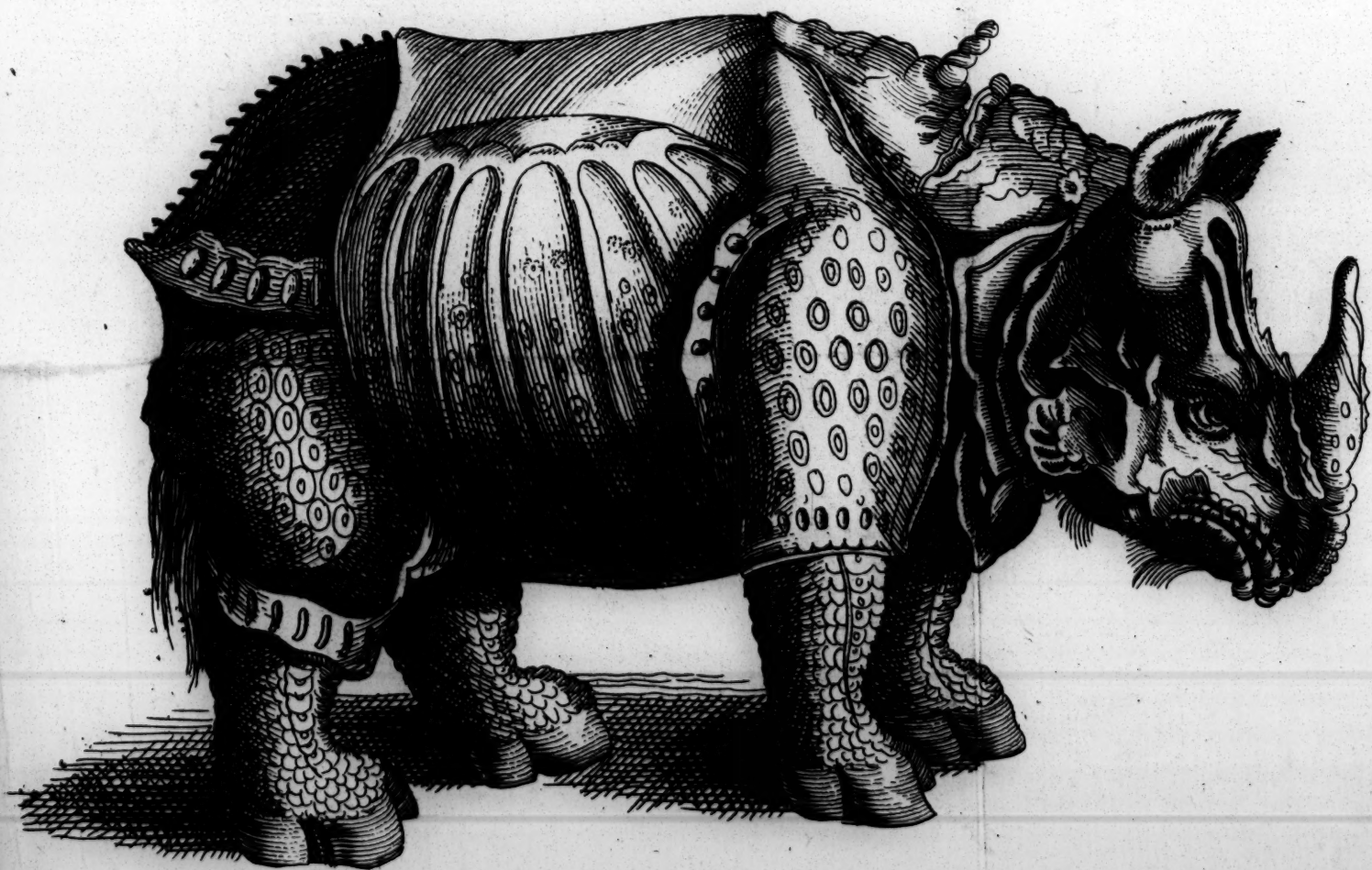
The Camel. *The Camel.* The *Hebrew* name of this animal signifies *to wean*, or *to revenge one's self*. And we are assured, that no animal is more revengeful, or longer retains the memory of the injuries he has received. There were many of them in *Judaea* formerly, and they are often mentioned in Scripture. It is a very serviceable beast, either for riding, or for carrying burdens, or for drawing chariots. Its hair is fit to make stuffs. There are several sorts of camels. The fleetest of them are called by the *Greeks*, *Dromedaries*. They will travel fifteen hundred furlongs a day.

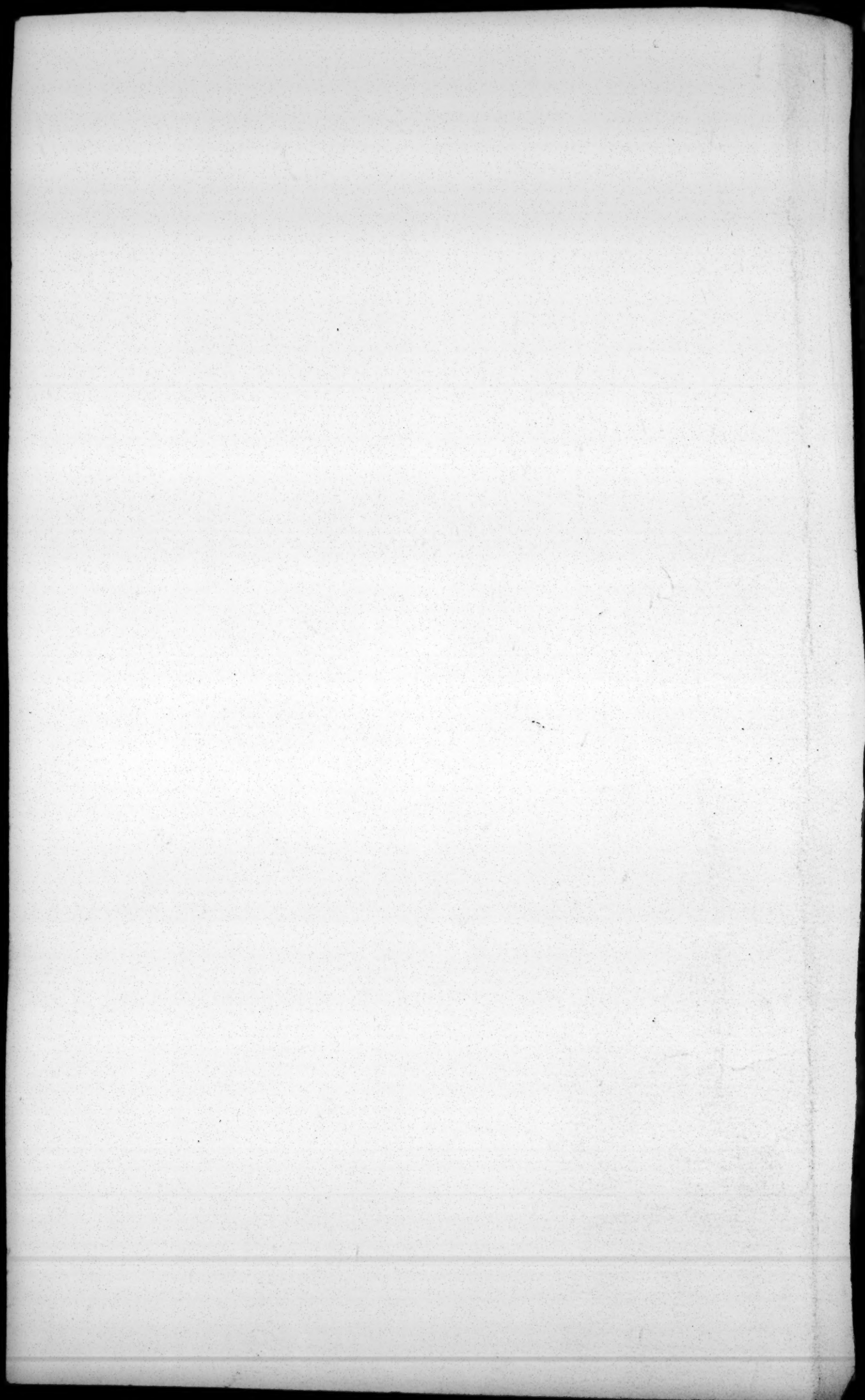
^l Prov. xxi. 31. ^m Josh. xi. 6. In the Vulgate it is subnervabis. ⁿ Psal. xx. 7. ^o 2 Cor. vi. 14.
^p Matth. xviii. 6. *Vulg.*

CAMEL



RHINOCEROS





THE *Dog* is a pretty good guard, and is the *Dogs* symbol of fidelity. But otherwise he has bad qualities. He is ravenous, bold, and churlish; whence it is that the man who gives himself up to his pleasures, and exceeding the bounds of honesty, is of a *biting* temper, is called a *dog*.

Elephants are famous for their teeth, which *Elephants* furnish us with all our ivory. It does not appear in Scripture, that the *Jews* had any ivory before *Solomon's* time ^q. It is probable that this prince, who traded to the *Indies*, first brought elephants and ivory to *Judæa*, from thence. It was so common in his time, that he made a *throne* of it ^r, and adorned his palaces with it. It was also in *India* that *Alexander* learnt how useful these animals were in war. His successors, I mean the kings of *Syria* and *Egypt*, always had them in their armies, as we see in the history of the *Maccabees*. But before *Alexander*, the *Indians* were the only people who made use of elephants in war.

Goats, see *Sheep*.

Horses, see *Asses*.

Mules were not common in *Judæa*, till the *Mules* time of *David*. But the princes his children rode upon mules ^r, and *Bochart* is of opinion, that they were not known in *Judæa* before this time. The *Greek* versions, which speak of mules before *David*, are according to him, not exact: And this author opposes likewise the opinion of the *Hebrews*, that one *Anah* was the first man who found out the first mules. It is of him the Scripture says, *That as he was feeding his father's asses in the wilderness, he found some hot*

^q 2 Chron. ix. 21.

^r 1 Kings x. 18.

^r 2 Sam. xiii. 29.

waters^t. The *Hebrew* word *Emin*, which the *Vulgate* renders *hot waters*, signifies according to the *Jews*, mules^v: But *Bochart* contends, that it is the name of a warlike people, and that *Anah* made himself famous, by his having met them in the wilderness, and found means to deliver himself out of their hands. The law likewise which forbade the *Jews* to couple animals of a different species together, must consequently oblige them to fetch their mules from abroad, But because it was neither forbidden to eat, nor to make use of such animals as were born of different species, it was therefore lawful to make use of mules. *Philo* and *Theodoret* give the same reason why they were forbidden to be coupled together; namely, that God apprehending that if they had been suffered, men might have imitated them, was pleased to prevent by this law, such monstrous incontinence.

Oxen.

Oxen are known to every body. The Scripture speaks of them in multitudes of places; and commends their beauty and their strength. They are of most use in drawing ploughs; and because they were used in *Judæa*, to beat out the grain from the straw, with a sort of harrow, the Scripture forbids the *muzzling the oxen*, when they were drawing these harrows^w. So that they grew fat when they were about this work. And from hence it is that the *Israelites*, who gave themselves up to their pleasures, are compared with *an heifer that treadeth out the corn*^x. How many different uses the milk of heifers is applied to, is sufficiently known. *Bochart* observes, that the *Jews* made use of the horns of

^t Gen. xxxvi. 24. *Vulg.* ^v So the English translators render it.

^w Deut. xxv. 4.

^x Hof. x. 11.

an ox, and not of a ram, instead of trumpets. And he proves it by the very make of the ram's horn, which not being hollow, could give no sound. To which he adds, That to say *Jobel* signifies a ram, is a fiction of the *Rabbins*; and That it no where appears in Scripture to do so. The *Greek Interpreters* indeed understood by the word *Jobel*, the sound of a trumpet, and the *Jubilee* was proclaimed in that manner. But this year did not therefore derive its name from a word that signifies a ram's horn; the *Hebrew Jabal* signifies *to bring back*, or *to bring again*, as we observed, when we spoke of the *Jewish* festivals. This year *brought again* liberty to slaves; and every one entered upon the possession of his inheritance. The ox is one of the animals that the law permitted to be offered up in sacrifice.

Sheep and *Goats* have sometimes in *Hebrew* ^{Sheep and Goats.} both the same common names. They serve both for food and cloathing to mankind. The hair of some goats is very much sought for, to make valuable stuffs. And it is to this fine and valuable hair, that *Solomon* compares the hair of his princess in the *Song of Songs*; for that is the meaning of the words, *Thy hair is as a flock of goats* ^y. A resemblance which must have been very natural, since when *Michal* put a sort of phantom into the bed, in order to deceive *Saul*, and make him believe that *David* was sick, the Scripture says she made it with *goat's hair* ^z, which was without doubt to represent his ^a. But I am of *St. Jerome's* opinion, who has very

^y iv. 1.

^z 1 Sam. xix. 13.

^a And this seems likewise to be confirmed by the use *Rebekah* made of goat-skins to deceive *Isaac*, Gen. xxvii. 16.

plainly proved, that we are there to read *Cebir*, which signifies *great*, or *strong*; and not *Cabed*, which signifies *the liver*, as the LXX read, in the copy from which they translated the Scripture: And *Josephus*, who follows them, says, that *Michal* put *the liver* of a goat hot under the sheet of *David's* bed, that the palpitation of it might the better deceive them whom *Saul* sent to take *David*. But the most natural sense of this passage is, that *Michal* put the skin of a goat, with its long hair upon it, about the head of this *image*, or *figure*, or *phantom*^b. The law forbids the *seething a kid in his mother's milk*^c, which ought to be looked on as a lecture of mildness and humanity, which God gave the *Jews*. But they did not fail of refining upon it, according to their usual manner. According to them, it forbids the eating any flesh whatsoever with milk. They therefore never boil milk and flesh at the same fire, or in the same pot; and their superstition goes so far, as to have one knife for flesh, and another for cheese; and lest they should mistake them, that for cheese has a particular mark upon it.

Swine.

THERE now remains no other domestick animals to be spoken of, but *Swine*, which were not suffered to be bred by the *Jews*; and therefore the Gospel says^d, that the prodigal son *went into a far country*, where he *fed swine*. It cannot be objected to this, that the *Gergesenes* fed them, because it was near their city that JESUS CHRIST permitted the devils to enter into two thousand swine which were feeding there, and which *ran down into the sea*^e; for

^b In the Hebrew it is *Teraphim*.

^d Luke xv. 13.

^e Luke viii.

^c Exod. xxiii. 19.

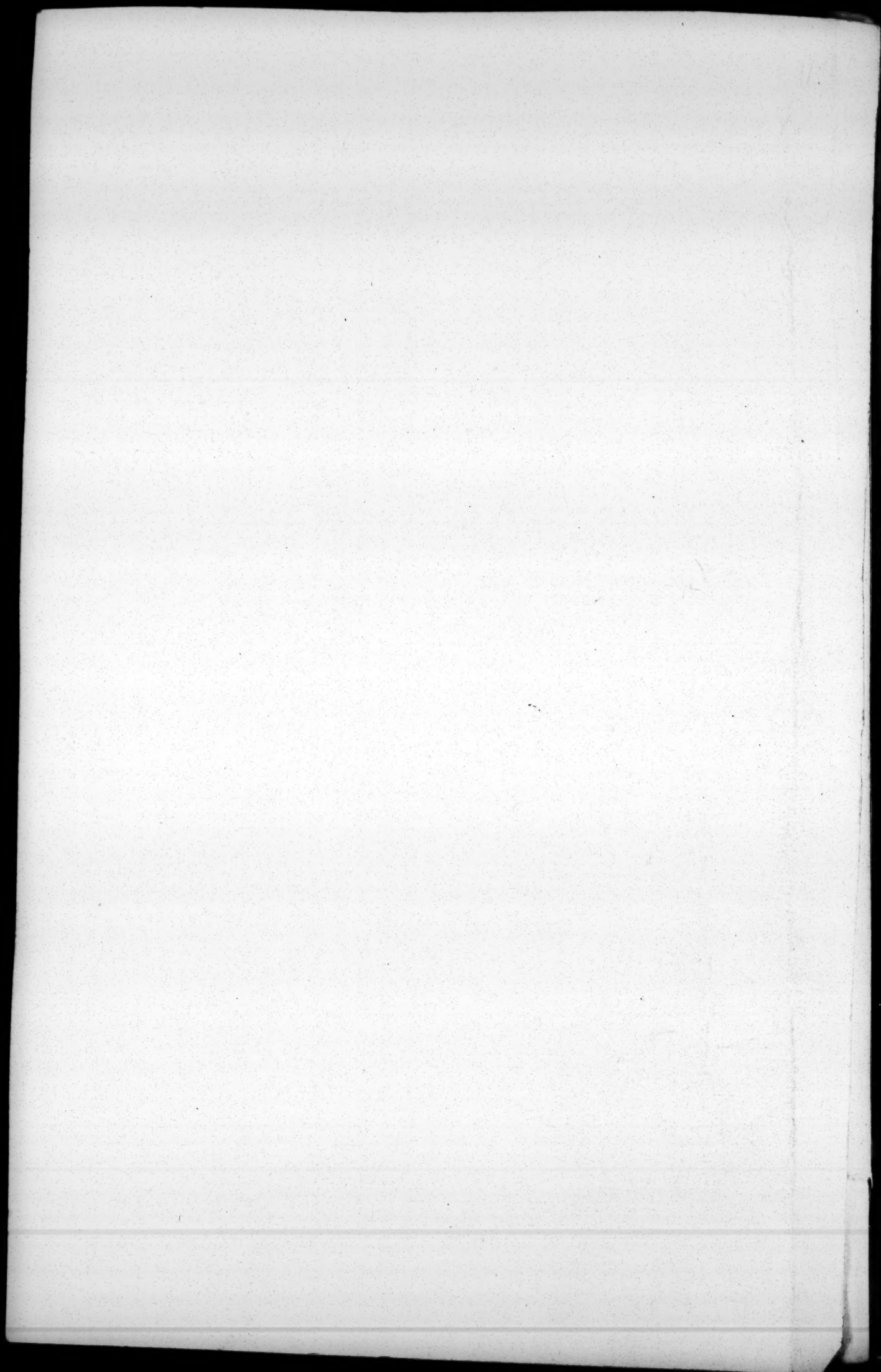
that

ELEPHANT



BEAR





that was a *Grecian* city, and consequently inhabited by *Gentiles*. It was of *Decapolis*; that is, it was one of the *ten cities*, the greatest part of whose inhabitants were *Greeks*. The law forbade the eating of *swine's flesh* ^f. These animals are exceeding nasty, ravenous, and of no service in life: And *Lactantius* says, that God by forbidding the *Jews* to breed and kill them, intended thereby to draw them off from that useless, infamous, and voluptuous life, of which this animal is the emblem. The *Jews* have it so much in abhorrence, that they won't so much as pronounce the name of it.

III. *Of wild beasts.*

Apes were brought to *Judea* in great numbers, *Apes*. by *Solomon's* fleet ^g. The *Hebrew* calls them *Cophin*; which all interpreters understand of the *Ape*.

THE very name of a *wild Ass* shews what *Wild Asses*. it is. It differs from the common *Ass* in this, that it is wild, and cannot be tamed. Those men are called so, who have neither wit nor good manners ^h.

THE *Bear* is of a very disagreeable shape, *Bears*. very hairy, and has a very wide throat. He stands up upon his hind-legs, and uses his fore-ones as hands: When he has his enemy between his paws, he squeezes him so hard that he stifles him. Hunger, or the loss of his young ones, makes him one of the most furious and cruel wild beasts in the world.

THE *Boar* is called in Scripture, *The boar of Boars. the wood* ⁱ. It does a great deal of mischief to

^f Lev. xi. 7.

^g 1 Kings x. 22.

^h Job xxiv. 5.

ⁱ Psal. lxxx. 13.

the fields and vines. And therefore *David* compares *Judæa*, when laid waste, to a field ravaged by boars^k. *Ovid* in his description of the *Calydonian Boar* says, *He kept himself among the bulrushes*; and therefore *David* may mean *boars*, by his *beasts of the reeds*^l.

Foxes.

THE *Fox* is well known to every body: He feeds upon dead bodies. And therefore the Scripture, in order to express that a person shall not be buried, says, *He shall be a portion for foxes*^m. Grapes are one of his most delicious meats. The spouse in the *Canticles* therefore orders the *foxes* to be taken, that *spoil the vines*ⁿ. His usual habitation is in woods, where he digs dens into the earth. There must have been a great number of foxes in *Palestine*, since *Sampson* could find *three hundred* of them, to whose tails he tied the torches with which he burnt the harvests of the *Philistines*^o. The cunning of the fox is passed into a proverb; we give this name to persons who are expert and crafty. The Scripture speaks of an animal which it calls *Tsiem*, which *Bochart* thinks to be a wild cat. *Lim* is a sort of wolf which is smaller, but swifter than the common wolves.

^k Ibid.

^l Psal. lxxviii. 30. Vulg. and Heb. In English it is, The company of the spear-men.

^m Psal. lxxiii. 10.

ⁿ ii. 15.

^o Judges xv. 14. An anonymous German author, in a dissertation upon this subject, (given us in English by M. la Roche, in his *Memoirs of Literature*, Number 4. for April 3. 1710.) observes, that instead of *Schualim*, we should in this passage read *Schoalim*, which properly signifies *Sheaves*; and that the word *Sanab*, which we translate *Tail*, signifies the utmost part of any thing whatsoever: and he therefore understands this passage of *Sampson's* setting fire to 300 standing shocks of corn, by laying two sheaves between each shock to make a communication; and by putting his fire immediately to the ends of those intermediate sheaves.

Tzebi in *Hebrew* signifies a *goat*, in *Chaldee* it is *Goats*. *Tabitha*, in *Greek* *Dorcas*. And thus *St. Luke* translates the name of the young woman who was called *Tabitha*, by that of *Dorcas* ^{P.} The *Greek* word is derived from a verb which signifies *to see*; which has given occasion to the interpreters to affirm that the reason why the bridegroom is so often compared to a *goat*, is his having piercing eyes, which nothing can escape. But there is no manner of relation between the *Hebrew* and the *Greek*; and it is much more natural to say, that the spouse speaking incessantly of the flights and returns of the bridegroom, compares him to a *goat*, which has no regular walk, but bounds and leaps from place to place.

THE *little Goat* is the animal which Rabbi ^{Little} *Salomon* will have to be meant by the *Akko* in ^{Goats.} *Deuteronomy* ^{q.}, which the *Greeks* translate *Tragelaphos*, and the *Latins*, *Hircocervus*. In the same verse the Scripture calls another animal *Dison*, which is thought to be a sort of deer, or wild goat. And in the same place also there is another animal which the Scripture calls *Zemer*. This *St. Jerome* translates *Camelopardalis*. It has the head of a camel, the neck of an horse, the feet, thighs and tail of a wild ox; and it has rays of white mixed with red spots. It is an animal but very lately known, is very seldom to be met with, and is found only in uninhabited places: Which convinces me that *Moses* did not go so far to find out so singular a beast, to give the *Jews* leave to eat it. It is more probable, that the *Zemer* is a sort of *goat*. And I am of the same opinion, with regard to the animal which the Scripture in the same place

^p Acts ix. 36.

^q xiv. 5.

calls *Jachmur*; though interpreters render it a *wild ox*. But this word was formerly applied to *goats*^r.

THE word *Jaal*, or *Jaalim*, also, is differently explained: It is a *fallow deer*, a *stag*, a *chamois*, or a *little goat*. By the manner the Scripture speaks of it, it should mean this last animal. He is inconceivably swift, and is always perched upon the tops of the mountains, from whence he throws himself down the precipices, when he is pursued. His horns are prodigiously large; when he turns them backwards, they reach to his tail. His use of them is to guard his back, that he may roll along the rocks upon his back, without hurting himself.

Hares.

THE *Hare* is called in *Hebrew Arnebeth*^r. Some will have it that this word signifies a *rabbit*: But *Bochart* observes, that the *Arabick Arneb*, which incontestably signifies a *Hare*, comes from the *Hebrew Arnebeth*. The reason why God forbade the *Jews* to eat of the *hare*, was because it is a most lascivious animal.

Harts.

THE *Hart* treads very firmly, and is exceeding swift. So that, when *David* would express the readiness with which he, by God's assistance, escaped from the pursuit of his enemies; he says, that *he made his feet like hinds feet*^r. The *Hinds* seldom bring forth young but under the concern of some great fright; which effect is often wrought by thunder; and the same Prophet therefore reckons this among the wonderful effects of this terrible voice of God. *The voice of the Lord*, says he, *maketh the Hinds to bring*

^r According to the English translators, *Akko* is a wild goat; *Difon*, a pygarg; *Zemer*, a chamois, and *Jachmur*, a fallow deer.

^r Lev. xi. 6.

^r Psal. xviii. 33.

forth young^u: That is, *Thunder*, which is called in Scripture, *The voice of the Lord*, does so. The *Hart* has a very agreeable air and shape; so that when he is tame, many people delight in playing with him. One instance of which we have in *Virgil's Silvia*, who painted her *Hart* every day, and washed him, and adorned his horns with flowers. And thus *Solomon* compares a wife who is beloved by her husband, to a *Hind*^x.

THE *Hyæna* is much like the *Wolf*. But its^{Hyæna.} eyes are of a changeable colour, and its skin seems painted with variety of colours like flowers. *Bochart* pretends that this is the animal which *Jeremiah*^y calls *Tzeboab*. But the *Greek Interpreters* understand by this word, a *shade of colours*. And some understood it of the *Peacock*.

THE *Lion* has in *Hebrew* seven different^{Lion.} names, according to his different ages. The Scripture has taken notice of whatever is terrible in him; his look, his walk, his roar, his teeth, his paws, and his tail. He is the king of animals for courage and strength. He inhabits only deserts, and makes them so by his cruelty. When he has seized his prey, he sits down, and places it between his fore-feet, as it were to prevent its being taken from him. To which the patriarch *Jacob* alludes, when speaking of *Judah*, he uttered this prediction of him. *Judah is a lion's whelp, from the prey, my son, thou art gone up; he stooped down, he couched as a lion, and as an old lion who shall rouse him up? The sceptre shall not depart from Judah*^z. The origi-

^u Psal. xxix. 9.^x Prov. v. 19.^y xii. 9. The English translators render it a speckled bird.^z Gen. xlix. 9, 10.

nal *Hebrew* may be understood thus: No one shall be able to take away the sceptre from between his feet, but he shall keep it as a lion does his prey between his paws. There is no animal more fierce, more cruel, more furious, less susceptible of fear; and in a word, more terrible, than the lion. And the Scripture often alludes to all these qualities, and draws noble comparisons from them.

Mole.

Cholid^a is according to St. *Jerome*, and many other authors, *The Weasel*. But *Bochart* explains it of the *Mole*: Because, as he observes, it comes from a verb which signifies *to dig up the ground*; and because this word both in *Syriac* and *Arabick* signifies a *Mole*. So that *Moses* has joyned it with *the wild Cat*, as being in species much like it. *Kippod* is translated by St. *Jerome*, an *Hedge-hog*. But what it is, is not universally agreed. Some take it for the *Tortoise*, some for the *Castor*, or *Otter*; and some make a bird of it.

Opher.
Pard.

THE *Opher* in the *Canticles*, is a *Fawn*.

THE *Pard* is like the *Lion*, but is smaller, and has a spotted skin. It is an animal of an extraordinary swiftness; it lies in ambush, and leaps nimbly upon its prey. *Daniel*^b compares the third monarchy to this beast. And indeed *Alexander*, who raised it, overcame *Darius*, and gained his other conquests, with a wonderful rapidity. To which it might be added, that the spots of this animal marked out the different people of whom *Alexander* formed his empire.

THE word *Pard* is little used in *French* (or *English*.) We make use of that of *Leopard*, and

^a Lev. xi. 29. By the English translators it is rendered, a Weasel.

^b vii. 6. Vulg.

it is not easy to shew exactly the difference between the *Pard*, *Leopard*, *Linx*, *Tyger*, and *Panther*. Some confound them together, and others distinguish them. And *Bochart* thinks that the *Pard* and *Panther* are the same thing, and that if there is any difference, it is that of sex, or colour, not of species. But some will have it, that the *Leopard* is engendered by a *Lioness* and a *Pard*, and that it has its name from thence. The *Leopard* was never heard of before *Constantine's* time, and *St. Jerome* confounds the *Pards* with the *Leopards*.

Achbar signifies a sort of *wild rats*, which do ^{Rats.} a great deal of mischief to the fruits of the earth. It was this sort of *rats* that wasted the *Philistines*, while they kept the ark^c; they seemed to come up out of the earth. Which has happened more than once, and whole nations have been obliged to leave their countries, on the account of these *rats*. But some understand by this word, *House-rats* only.

Reem, or *Rem*, is according to the common ^{Rhinoce-} opinion, the *Rhinoceros*, or *Unicorn*. And here ^{ros, or} I observe, that it was formerly believed, that ^{unicorn.} there were in the *Indies*, horses, asses, and goats, which had but one horn. If so, the species must now be lost; for travellers find none such in that country at present. And some have thought that the *Unicorn* was a chimerical animal; but if it had, the Scripture would not have spoken of it. Besides, it is not certain, that *Reem* was an animal that had but one horn. When *David* says, *God will lift up his horn*; that is, his power, as *Reem*^d, this may as well be understood to signify of the horns, as of the

^c 1 Sam. vi. 5.

^d Psal. xcii. 10. Heb.

horn,

horn, of Reem. Nor can this be applied to wild oxen, they were not known in *Judæa*. I am rather inclined to be of opinion that it is a sort of *goat* which is called *Orix*. *Bochart* says, the word comes very near to the *Arabick* word, which signifies the *goats* which had hard and high horns; *Strabo* says the *Ethiopians* made use of them for weapons. The Scripture also calls them, *Theo*, or *Tho*.

Saphan:

INTERPRETERS disagree about the animal called *Saphan*. Some say it is a *rabbit*, others a *porcupine*, and others an *hedge-hog*.

Wolf.

THE *Wolf* is an animal that feeds upon flesh. He scarce ever hunts but in the evening, or beginning of the night; and hence it is that the Scripture gives the name of *Wolves* to those robbers who hide themselves all day, and are out upon their robberies at night^e.

IV. Of four-footed oviparous animals.

Moses distinguishes six sorts of four-footed animals which are *oviparous*. Their *Hebrew* names are these.

Anucha,
or Semamith.

Anucha^f, or *Semamith*, is one of those *lizards*, whose skin is painted with stars, and which is therefore called by the *Latins*, *Stellio*.

Chomet.

Chomet^g is another *lizard*, so called by the *Hebrews*, because it keeps in the sand.

Coach.

Coach^h, which the *Greek* versions and *St. Jerome* render *Cameleon*, is by *Bochart* thought to be a sort of *green lizard*, which is lively and bold. Its *Hebrew* name signifies *strength*.

^e Ezek. xxii. 27.

^g English, The snail, Ibid.

^f English, A ferret. Lev. xi. 30.

^h English, The cameleon. Ibid.

*Letua*ⁱ is also another *lizard*, which accord- *Letua.*
ing to the ancient interpreters is very venomous,
and resembles the *Salamander*.

Thinsemeth^k, according to the *Greeks* and St. *Thinse-*
Jerome, is a *mole*; according to *Bochart*, it is ^{meth.}
the *Cameleon*. This author proves that the *Cameleon* is a sort of *lizard* which has his mouth al-
ways open for breathing, (which gives occasion
to the report that he lives by the air) and his
Hebrew name is taken from thence. The *Ara-*
bians pretend that he has a very long tongue,
and uses it to catch flies. It is reported of this
animal, That he changes his colour as the sun
grows brighter or hotter; and That he assumes
the colours of all bodies which he comes near.

Tzab^l is a *land-crocodile*; that is, a sort of *Tzab.*
lizard. As it perfectly resembles the *Egyptian-*
crocodile, and differs from it only in its enormous
size, people give it the name of *lizard*. But some
think that *Tzab* signifies either a *toad* or a *tortoise*.

V. *Of birds which the law permitted to be eaten.*

THE *Crane* is not mentioned in the *Vulgate.* *Crane.*
In *Isaiah*^m, the cries of *Jeremiah*, when under
his distemper, are compared to those of a bird
which is called in the original *Sus*, which the
ancient versions render a *swallow*; but the *Jews*
take it to be a *crane*ⁿ, which, say they, is a
chattering bird.

THE Scripture speaks^o of certain birds which *Peacocks.*
Solomon's fleet brought every three years, and
calls them *Thouciim*; which are thought to be
parroquets, or *peacocks*. But the word *Tsiphor*

ⁱ *English*, The lizard. Ibid.

^k *English*, The mole. Ibid.

^l According to the *English translators* it is the *tortoise*. Lev. xi. 19.

^m xxxviii. 14.

ⁿ The *English translators* preserve both

significations, and say, Like a crane, or a swallow, so did I chatter.

^o 1 Kings x. 22.

signifies a *sparrow*, or a *bird* in general. And the *Vulgate* sometimes applies to *sparrows* what seems to be said of any *bird* in general. As in the tenth *Psalms*, *Fly like a Sparrow unto the bill*; which may be understood of any bird. And in the same manner the *Vulgate* makes the lepers offer up *sparrows*^q in sacrifice. For all clean birds might be offered in sacrifice.

Pigeons.

THE *Pigeon* is oftner mentioned in Scripture than all other birds together. We are told by the ancients, that the *Affyrians* paid a particular worship to *pigeons*; and according to the *Hebrews*, they bore the figure of them in their standards. Thus, *The anger of the pigeon*^r, and *the sword of the pigeon*^s, signify *the fury and sword of the Affyrians*. This bird has a thousand singular properties. Its eyes are very beautiful; the whiteness of silver, and the glitter of gold shine in its wings. Its whiteness equals that of milk, and it has something tender in its voice. So that it is the emblem of love, and some add of innocence, and contend that it has no gall; but they are mistaken. I have shewn in another place, that when the Gospel commands us to be *harmless as doves*^t, it means thereby *innocence*; our leading an unrepachable life, and being as pure and clean as the wings and all the plumage of a *pigeon* always are. *Pigeons* will fly very far, and continue long upon the wing; and this is the reason why *Noah* sent a *dove* out of the ark to discover the land^u. They are friends to mankind, and love their ha-

^p V. 1. ^q Lev. xiv. iv. ^r Jer. xxv. 38. *Vulg.*
according to the English, The fierceness of the oppressor.

^s Jer. xlv. 16. *Vulg.* In English, The oppressing sword.

^t Matth. x. 16.

^u Gen. viii. 8.

bitations.

bitations. So that they always return to their nests, be it never so far to them; which is the reason why some persons have made use of them to carry letters.

IT were in vain to enlarge any more upon a bird which is so well known; and therefore I shall only tarry to explain a pretty obscure passage in Scripture which seems to relate to it. It is said, that in the famine of *Samaria*, the fourth part of a *Cab*, (which is a sort of measure) of dove's dung, was sold for five pieces of silver^u. It is pretty difficult to find of what use this dove's dung could then be. Some say, the famine was so pressing, that the *Samaritans* had recourse to this nasty food; others, that they made use of it instead of wood. Some will have it, that being besieged, and thereby hindered from cultivating the country, the little ground they had in the city was cultivated with the utmost care, and that this made this sort of dung so dear; and others contend that the *Samaritans* used this dung instead of salt. But *Bochart's* opinion seems to me to be the most just. He understands it of a sort of pulse which the *Arabians* to this day call *pigeons-dung*. For pulse are well known to be the vilest of food: *Nec si quid fricti ciceris probat, aut nucis emptor*, says *Horace*. And therefore the famine must have been very pressing, if a measure of this sort of pulse, no bigger than a *Cab*, which held no more than one man could eat in a day, was sold for five pieces of silver.

THE *Quail* is a bird famous in Scripture. *Quail*. God brought so prodigious a quantity of them into the camp of the *Israelites*, that the whole

^u 2 Kings vi. 25.

army was fed with them^x. *Josephus* says, they are extremely common about the *Red-sea*; and *Pliny* testifies, that in their passage from *Italy*, they pitch upon the sails of barks in such multitudes, as to cause them to be ship-wreck'd. The north-wind carries them away from this country in autumn, and they return with the south-wind, at spring.

Swallow. THE *Swallow* is called in *Hebrew*, *Deror*. But *Bochart* will have it, that this is a sort of wild pigeon, as the turtle, or wood pigeon. The stork in the heavens, says *Jeremiah*, knoweth her appointed times, and the turtle, and the crane, and the swallow, observe the time of their coming^y. Which passage of the prophet sufficiently shews, that these are birds which shift their habitation; and experience shews us, that the swallow returns every year in the spring. I shall observe nothing of the swallow, but its exceeding cleanliness. It will not suffer the least dung of its young ones in its nest, and teaches them as soon as ever they grow a little strong, to drop it out of the nest. Which was the cause of *Tobit's* misfortune, who being asleep at the foot of a wall, there fell some warm dung from a swallow's nest, down upon his eyes, which made him blind^z.

Wood-
cock.

THE *Woodcock* is called in *Hebrew* *Kore*. *Bochart* shews very plainly, by all the Scripture says of it, that this name can belong to no other bird. The *Greek* versions apply it to a bird of night^a; but the *Hebrew* text must have been changed. It was till lately thought to signify a partridge, and both *Greeks* and *Vulgate* give it

^x Exod. xvi. 13.

^y viii. 7.

^z Tob. ii. 10.

m. xxvi. 20. In English it is called a partridge.

that

that signification in *Jeremiah*^d. This bird, according to that Prophet, sits sometimes upon the eggs of others, and so makes their young ones her own.

I shall say nothing of *cocks* or *chickens*, the Scripture sometimes mentions them, but nothing is more common, or more known.

VI. Of unclean birds.

I SHALL here mention only those birds that *Moses* does, in the catalogue he gives us of unclean birds, in *Leviticus* xi. 13. and in *Deut.* xiv. 12.

Anapha^e is in the *Vulgate* rendered *Charadri-* Anapha.
on; which comes from *Charadrai*, or *χαράδραι*, which signifies the ditches and holes by the sides of rivers in which this bird builds her nest. But because the *Hebrew* word signifies to make angry, *Bochart* thinks that the *Anapha* is a sort of eagle. Others explain it of the kite and heron.

THE *Bat* is by *Moses* called *Attaleph*, and Bat.
by transposing the letters *Aphtalel*, which signifies a bird of darkness. The bat never appears but in the evening, or at night; its wings are made of skin, and it gives its young ones suck, and has as much of the four-footed beast, as of the bird. It is the last in the catalogue of unclean birds^f.

Chos^g also signifies a night bird. It comes Chos.
from a word which signifies to hide one's self. But it is not easy to say what night-bird it signifies, whether it be a little owl, or a great owl. It is in the present *Vulgate*, *Upupa*, which is what we call a lapwing, or lady. But this is not

^d xvii. 11.
xi. 19.

^e English, an heron, Lev. xi. 19.

^f Lev.

^g English, The little owl.

a bird of night, which gives room to suppose that *Upupa* is crept into the *Vulgate* instead of *Ulula*^h.

Diver.

THE *Diver*, in *Hebrew* *Salach*ⁱ, raises himself up in the air, and throwing himself down with fury, strikes into the water, and seizes his prey. And for this reason the *Greeks* call him, *Cataraete*.

Eagle.

THE *Eagle* is the king of birds. His beak and claws are remarkable. He moults his feathers often; to which *David* alludes, when he says, that God *renews his youth like the eagle's*^k. He is of a prodigious size and strength. Nothing equals the spring with which he strikes down upon his prey. No bird flies higher, or loves his young better. He takes his young ones upon his back, and teaches them to fly.

Gryphon.

THE *Gryphon* is what some understand by the *Hebrew* word *Peres*^l. But *Bochart* takes it for a particular sort of *eagle*, and derives its name from *Paras*, which signifies *to break*; because this sort of eagle is strong enough to break bones.

Kite.

Lapwing,
or Wood-
hen.

THE *Kite* is called in *Hebrew* *Daa*, or *Raa*^m. *Dukiphat*ⁿ is a word compounded of *Dik*, which signifies a *Cock*, and *Cepha*, which signifies a *Stone*; both *Syriack* words. It signifies a *Woodhen*, or *Lapwing*. It is ranked among unclean birds, because it eats very nasty things, and makes its nest of dung and nastiness.

Onocrotalus.

THE word *Chos* signifies not only a *night-bird*, but also a *vessel*. Now there is a bird called *Onocrotalus*, which has a sort of *vessel*, or re-

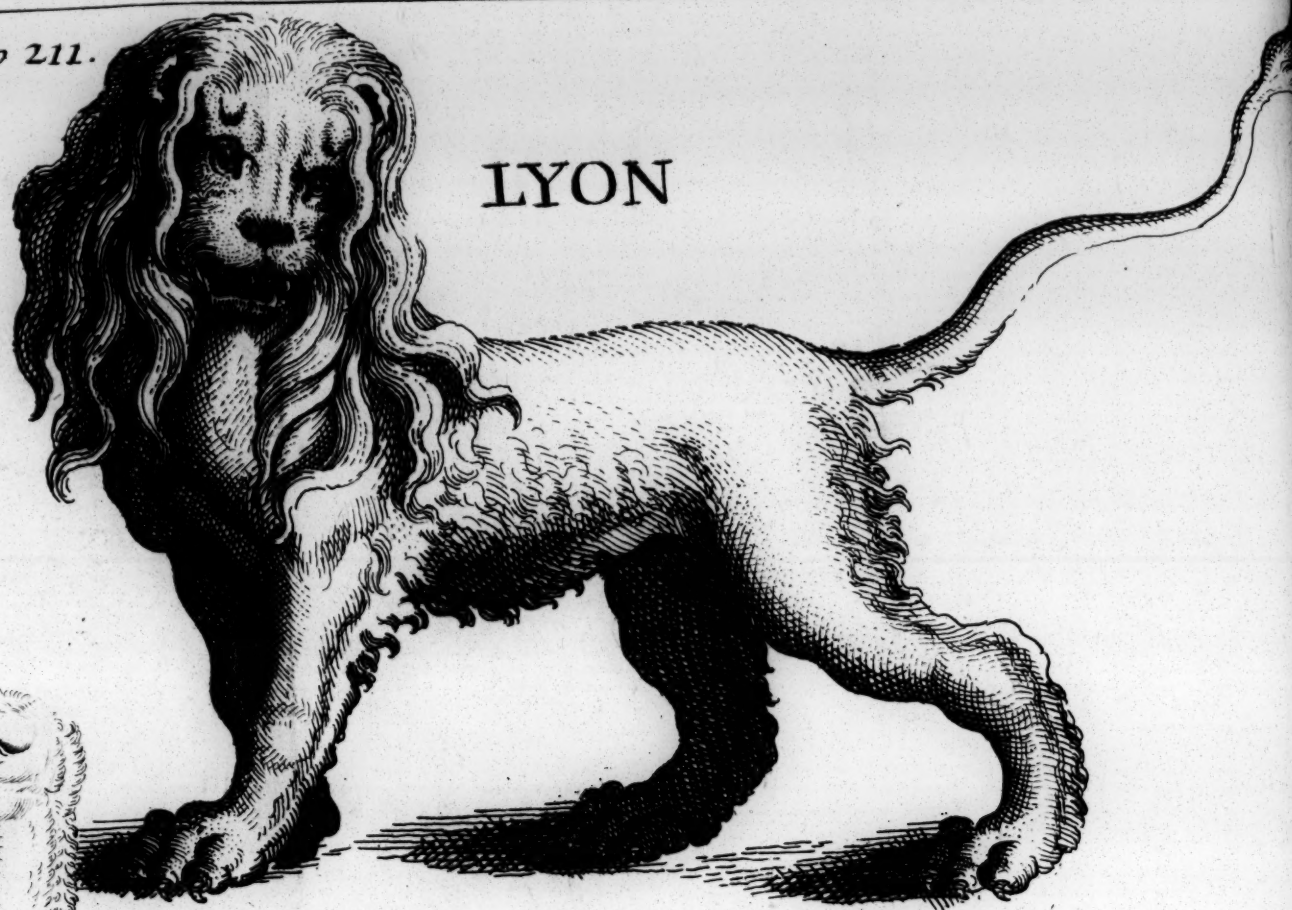
^h i. e. an owl.
ciii. 5.
Glede, and Vulture.

ⁱ English, *The cormorant*.
^l English translation, *The Ossifrage*.

ⁿ English, *The Lapwing*. Ibid.

^k Psal.
^m English,

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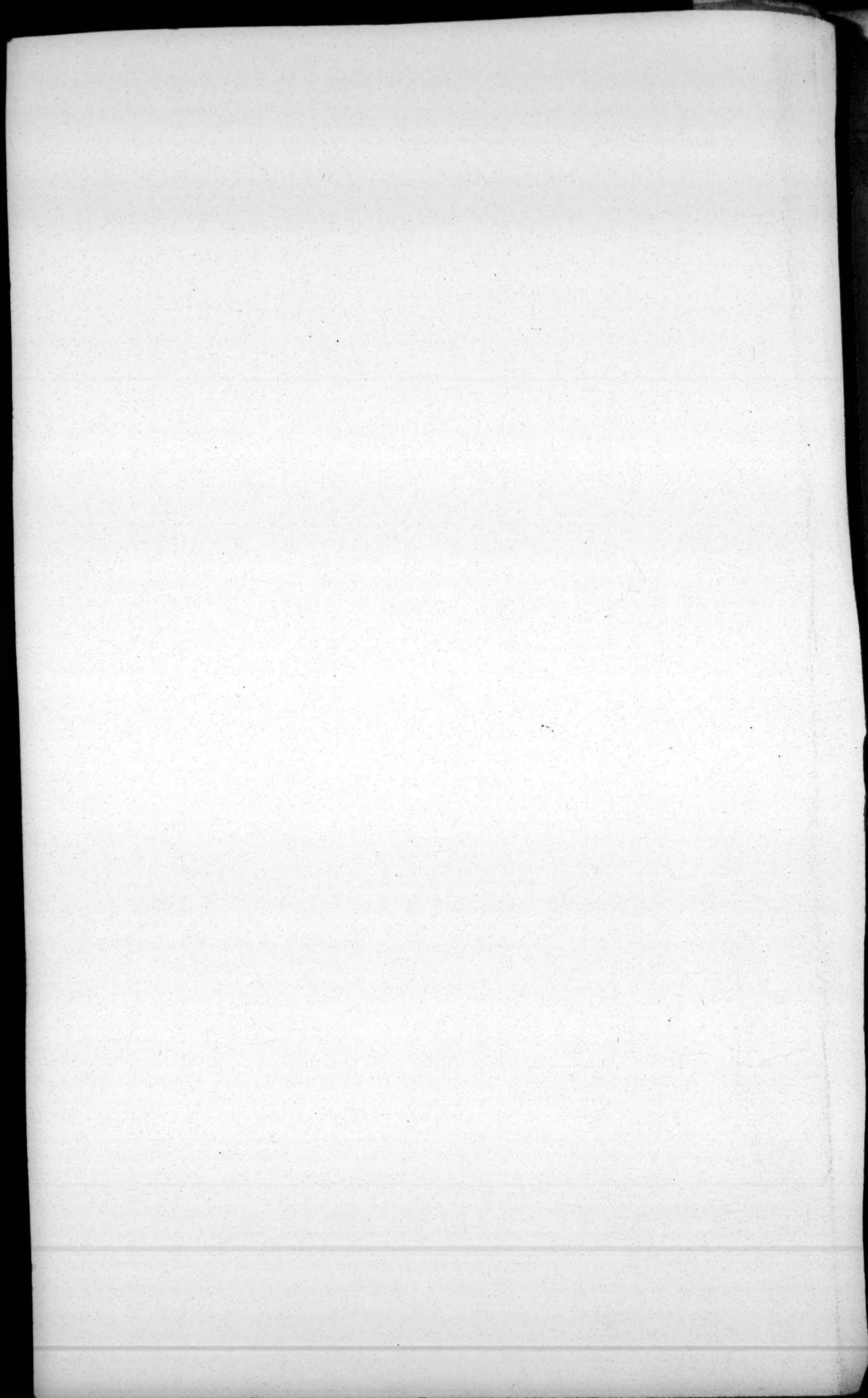
LYON



ONOCROTALUS



TYGER



servoir in his throat, where he keeps his prey, and after some time throws it out from thence, and eats and swallows it, as beasts do which chew the cud. When he puts his head into the water, and breathes in it, he makes a noise like the braying of an ass; and it is his being like an ass in this, that has made the *Greeks* call him *Onocrotales*.

THE *Ostrich*, in *Hebrew* *Bathiaana* °, is *Ostrich*. thought by *Bochart* to be the female of a bird which *Moses* calls *Tachmas*; but the *Greeks* take this for the *Owl*. But be that as it will, the *Ostrich* is the emblem of hard-heartedness. All other birds sit upon their eggs, and bring up their young ones; but the *Ostrich*, as *Job* says, leaves her eggs in the sand, and does not concern her self about the dangers to which they are exposed^p; and the heat of the climate of *Africa*, where these birds are found, hatches them. For this reason *Jeremiah* in his *Lamentations* ^q mentions the *Ostrich*, as an instance of cruelty. Her wings are of little service to her in flying, but help her much in running. Whence it is that *Job* says, *She leaps with her wings*^r; for that is the import of the *Hebrew* expression. Her feathers are exceeding fine; soldiers adorn their helmets with them. This bird is of a prodigious bulk; when she stands upright on her feet, she is higher than a man on horseback. Her neck is very long. She is a mixture of a bird and a camel; for she has the neck and feet of a camel, and the beak, feathers, and wings of a bird.

THE *great Owl* is what *Bochart* thinks is *Great Owl*. meant by the *Jansuph* in *Isaiah*^f; though the

° *English*, The Owl.

^p xxxix. 14, — 17.

^q iv. 3.

^r xxxix. 18.

^f xxxiv. 11.

Greeks and St. Jerome understand it of the *Ibis*, a bird which is found only in *Egypt*. The Prophet is there speaking of *Idumæa*, and foretells that it shall be desolate; it is in such places that the great Owl delights. And the etymology of the word favours Bochart's opinion. It may be derived from a word which signifies the twilight, or darkness. Besides, *Isaiah* joins the Raven and the great Owl together; which according to the ancients, were both very inauspicious birds.

Little Owl. *Thinsemetb* is an equivocal word even in the Hebrew. For in *Levit. xi. 30.* it signifies a Lizard^t, and in the 18th verse of the same chapter, it is put among the unclean birds. The Greeks understand by it a Swan: But the Rabbins and Bochart take it for the little Owl^v, whose presence surprizes and affrights the other birds: and he derives this word from a verb which signifies to admire.

Pelican. *Caath*, according to the Greeks and St. Jerome, is the Pelican. This bird swallows the shell-fish she finds whole; and when the heat of her stomach makes them open themselves, she throws them up, and picks out the fish, which is her food. The Pelican is a bird of prey, as well as the *Onacrotalus*, of which we have spoken. And the Royal Prophet compares himself in his lamentations and repentance, to the *Caath*, or *Cbos that is in the wilderness*^w.

Phoenix. THE Phoenix is no where expressly mentioned in Scripture; but some think that Job speaks of this bird when he says, *I shall die in my nest, I shall multiply my days like a palm-tree*^x; or ac-

^t English, A Mole.
cui. 6.

^v English, The Swan.
Vulg.

^w Psal.

according to the Greek, *I shall become as old as the trunk of a palm-tree; I shall live a great while.* The Hebrew signifies, *I shall die in the little bed I have made my self, I shall multiply my days as the sand;* that is, so as that no one shall be able to number them. The Hebrew word signifies the sand. But nevertheless the Jews pretend that it must be understood of the *Phoenix*, which, say they, lives a thousand years.

THE *Racham*^y is spoken of in *Deuteronomy*.^{Racham.} The LXX and St. *Jerome* take it to be the *Swan*. But *Bochart* explains it of a sort of *Vulture* which resembles the eagle; because *Racham* in *Arabick* signifies that bird.

THE *Raven* is of a beautiful black; it feeds^{Raven.} upon carrion, and when its young ones are a little strong, it drives them out of the nest, and forces them to go and seek for their own food. To which *David* seems to allude, when he says, *God giveth to the beast his food, and to the young ravens that cry*^z. This bird generally keeps in desert places, which is the reason why God made choice of it to feed the prophet *Elijah* in the wilderness^a.

THE *Sea-eagle* is a third sort of *Eagle*; which^{Sea-eagle.} the Greeks call *Haliætos*, the Latins, *Valeria Aquila*; and *Moses*, *Ozniia*^b.

^y English, *The Gier-eagle.*

^z *Psal.* cxlvii. 9.

^a *1 Kings* xvii. 4. The anonymous author beforementioned, (p. 198. Note) in another of his dissertations, which is upon this subject of *Elijah's Ravens*, proves from many authors, that there was in the country of *Bethschan*, in *Decapolis*, a little town, by the brook *Cherith*, or *Carith*, called *Orb*, *Aorabi*, or *Orbo*; and he therefore explains the word *Orbim*, which we translate *Ravens*, of the inhabitants of this little town; some of whom he contends, daily carried bread and flesh to *Elijah*, who was retired to, and hid in a cave, near this little town. And he supports this interpretation by the opinions of *Chaldee*, *Arabick*, and *Jewish* writers. See *Memoirs of Literature*, No. 7. for April 24. 1710.

^b English translation, *The Ospray.*

Sea-mew. THE *Sea-mew* is what the *Latins* call *Larus*, and the *Hebrews* *Sacaph*^c.

Stork. *Hafida* is taken by *Symmachus* and *St. Jerome*, for the *Kite*. The *LXX* translate it an *Heron*, one species of which is very like the *Stork*. The *Hebrew* name which signifies *mercy* and *tendernefs*, agrees very well with this bird, which nourishes her parents when they are old. Though both the *Heron* and *Stork* are water-fowl, they build their nests upon the highest mountains. *Storks* are birds that change their habitation with the season; and the *Scripture* praises them for knowing when to take their flights, and for the force with which they fly^d.

Vulture. THE *Vulture* in *Hebrew* is *Aia*^e, and it is well known these birds go in flights.

VII. Of serpents.

Adder. THE *Adder*, in *Hebrew* *Sephiphon*, is a serpent which keeps in roads, and hides himself in the sand, or the wheel-tracts, where he lies in ambush. *Jacob* compares his son *Dan* to one^f. *Dan shall be an Adder in the path that biteth the horse-beels, so that his rider shall fall backwards*.

Aspe. *Achsab*^g is the *Aspe*. He rolls himself up, and makes several folds of his body, in the middle of which he raises his head, and fights with his enemies. Whence it is that *Aspis* in *Latin* signifies a sort of round buckler. Interpreters likewise explain the *Hebrew* *Pethen*^h of the *Aspe*. The poison of this serpent is incurable, and so according to *David*, is the poison of a calum-

^c English translation, The Cuckow.

^e Zech. v. 9.

^c English, The Kite.

^g English, Adder, Psal. cxl. 3.

^d Jer. viii. 7.

^f Gen. xlix. 17.

^h Job xx. 14. Isai. xi. 8.

niating

niating tongueⁱ. It is not true that the *Aspe* is deaf, or stops his ears. And when therefore the same Prophet speaks of an *Aspe*^k, as if he were deaf, and stopped his ears, he means no more than that no charms make any more impression upon him, than they would if he really had no ears, or stopped them. It is certain, the magicians knew how to charm serpents, and by the use of certain words, could prevent their biting; but it often happened, that their art failed them, and then they were much more dangerous. And therefore when the Scripture would express the most formidable serpents, it says, that God will send *such as will not be charmed*^l.

THE *Basilisk*, in Hebrew *Tsepha*, or *Tsephoni*, ^{Basilisk.} is not only dangerous on the account of its sting, or bite; the sight of it, and its look is itself death.

THE *Dragon* is a serpent of an enormous size. ^{Dragons.} Historians speak of *Dragons* which were above sixty cubits long. And thus the Hebrew word *Thannin* signifies both a *Dragon* and a *Whale*, as if the *Dragon* was among *Serpents* what the *Whale* is among *Fishes*.

Saraph is a *Water-snake*. It is probable, that Fiery the *Israelites* had been bitten by this sort of *Ser-* ^{Serpents.} *Serpents*^m, or *Snakes*, when they were cured by the *brazen Serpent*. The *Interpreter* translates this word by what signifies a *fiery Serpent*; either because it has some marks of a *fiery colour*, or because its poison burns like fireⁿ. It is certain, that *Prestor*, *Hydrus*, and *Chersydrus*, ^{nify}

P 4

ⁱ Psal. cxl. 3:
viii. 17.

^k English Adder. Psal. lviii. 5.

^m Numb. xxi. 6.

^l Jer.

ⁿ Bishop Patrick
is of opinion, that they were originally stately and beautiful crea-
tures,

nify the same sort of serpents, but in different respects. It is called *Hydrus*, when it is in the water-marshes; *Chersydrus*, when it is in the dry-marshes; and *Prestor*, with respect to its stinging, or bite, which raises as it were coals of fire in the flesh, and causes intolerable pain. *Isaiah* speaks of a flying serpent: It is certain there are some in *Egypt*, and other countries, which have wings like those of a *Bat*. They were some of these serpents that God sent against the *Israelites*, and ordered a brazen Serpent to be made to cure them, because the *Eastern* copper being very red, was most proper to represent these fiery Serpents. *Plutarch* speaks of a disease which may very well have been that with which the *Israelites* were afflicted in the wilderness, after they had been bit by these serpents. The inhabitants of the red sea, says he^o, were tormented in such a manner as was never heard of till that time. Little Dragons bit their arms and legs; and if you touched them never so little, they fixed themselves to the muscles; and this gave them an intolerable pain, like fire.

Hyæna.

THE *Hyæna* is a sort of serpent whose skin is spotted: And this his *Hebrew* name *Tseboa* signifies. The *Vulgate* in the first book of *Samuel*, translates it, *The valley of Zeboim*, but some authors contend it ought to be translated, the valley of Serpents, or of *Hyænas*.

Kippoz.

AS *Kippoz*, is pretty much like *Kippod*, the *Greeks* and *St. Jerome* take it for an *Hedge-hog*.

tures, and not called fiery, only on the account of their venom; but likewise because they appeared shining like fire, when they flew in the air: For, says he, there were and still are, in the *Eastern* and *Southern* parts of the world, Serpents which have wings, and shine brightly like to fire. *V. Com. upon Gen. ch. iii. v. 1.*

^o Lib. 8. de Fes. quest. 9.

^p xiii. 18.

^q *Isai.* xxxiv.

15. *English*, The great Owl.

But

But *Bochart* pretends that it is a sort of serpent which is called in *Greek*, *Acontias*, because he throws himself like a dart, against those whom he attacks.

THE word *Tfimaon* is found in *Deuteronomy*^r; *Tfimaon*, which *St. Jerome* translates *Dipsas*, and understands it of a sort of *Viper*; but *Bochart* proves that this word does not signify any animal, but a dry and parched place.

THE *Viper*, in *Hebrew* *Ephē*^f, has the most *Viper*, mortal bite of any creature, and it is viviparous; whereas all other beasts of the serpentine kind are oviparous. As the Scripture says nothing of one kind of serpents, but what agrees with all the rest, it is no easy matter to give an exact explanation of each of their names. But *Bochart* thinks, that the two *Hebrew* names *Chephir* and *Sachal*, agree equally with *Lions* and *Serpents*.

VIII. Of Insects.

EVEN *Fleas* are not forgotten in Scripture. *Fleas*. *David*, to humble himself, compares himself to this little insect^t. And the Scripture likewise speaks of the *Ant*, whose labour and foresight are well known^v; of the *Spider*^w, and his skill in making his webs so fine, that they will only stop little flies; (whence it is that a *Spider's web* is become a proverbial saying, to signify a contemptible thing) of the *Moth*^x which eats cloaths; of *Worms*^y, and of the *Scorpion*^z. This latter is like an egg, its head can scarce be distinguished; which clears up that passage of *St.*

^r viii. 15. *English*, Drought.

xxiv. 14.

li. 8.

^v Prov. vi. 6.

^y Job xvii. 14.

^f Isai. xxx. 6.

^w Job viii. 14.

^z Luke xi. 11, 12.

^t 1 Sam.

^x Isai.

Luke, If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? or if he shall ask an egg, will he offer him a scorpion? What other resemblance is there between a Scorpion and an Egg, besides that which we have observed? It has a long sting in its tail, by which it conveys its poison into those who are stung by it.

Flies.

FLIES the Scripture distinguishes into seven sorts. 1. The *common Fly*. 2. The *Bee*, which makes wax and honey. 3. The *Wasp* and *Hornet*, which differ only in that the *Hornet* is the bigger of the two; both have a very cruel and very dangerous sting. 4. The *Ox-fly*, which sticks to *Horses* and *Oxen*, and makes the latter grow furious and raving when it bites them. 5. The *Dog-fly*, called by the *Greeks*, *χυνόμια*, and rendered by the *Vulgate*, *Cynomia*: But *St. Jerome* observes, that it ought to be read in the *Greek*, *κοινόμιαν*, and in the *Latin*, *Cœnomiam*, which signifies all sorts of flies; and indeed the *Hebrew* does signify a *Collection*. 6. The *Humble-bee*, or *gnat*, which carries the trumpet and lance, as *Tertullian* speaks. And, 7. The *Water-fly*, which is a sort of *Gnat*. The Scripture often speaks of *Flies*; and it is wonderful, that so vile an insect should become so terrible an instrument of divine vengeance, whenever it pleases the divine justice to make use of it. It was thus that God sent the *Cynomie*, or *Cœnomie*, into *Egypt*. Concerning which it is proper to observe, that what the *Vulgate* calls *Ciniphes*, or *Sciniphes*^a, is called in *Hebrew*, *Cinnin*; but some will have it that they were

^a Exod. viii, 17. Eng. lice.

Lice that God sent into *Egypt*; in order to humble the pride of the *Egyptians*, says *Philo*, by so vile an animal.

Locusts have ten different names in Scripture. *Locusts.* The *first* is *Arbe*^b, which comes from *Rabbah*, which signifies *abundance*. No animal is more prolifick than the *Locust*. The *second* is *Gob*^c, which comes from *Gab*, and signifies to *leap*, or *to go out of the earth*. When this animal multiplies, there are found worms very much like eggs, which are covered with a very fine dust, and which serve them instead of a little skin, out of which they fly. The *third* is *Gazam*^d, which comes from the verb *Gazaz*, which signifies to *shave*, or *cut off*. The *Locusts* cut off with their teeth, which are very sharp, not only the herbs and corn, but also the small branches of trees. St. *Jerome* translates the word *Gazam*, by that of *Eruca*, or *caterpillar*. The *fourth* name is *Chagab*^e. The *fifth*, *Chanamal*^f. The *sixth*, *Chasil*^g, from the verb *chazal*, which signifies to *consume*. The *seventh* *Chargal*^h, which *Bochart* derives from a verb, which in *Arabick* signifies, to *have a long train of attendants*. *Poland* has more than once seen whole countries eat up, and laid desolate by clouds of *locusts*. The *eighth* name is *Jekel*ⁱ, which signifies to *lick up*. The *ninth*, *Solam*^k, which in the *Chaldee* language signifies to *devour*, or to *consume*. And lastly, the *tenth* is *Thelat-sal*^l, from the

^b Exod. x. 19. ^c Nah. iii. 17. *English*, The grasshopper.
^d Joel i. 4. *English*, The palmer-worm. ^e Lev. Amos vii. 1.
^f Psal. lxxviii. 47. *English*, The grasshopper. ^g 1 Kings viii. 37. *English*, The caterpillar.
^h Lev. xi. 22. *English*, The beetle. ⁱ Joel i. 4. *English*, The frost.
^k Lev. xi. 22. *English*, The bald-locust. ^l Deut. xxviii. 42.
The canker-worm.

word *Tfallal*, which signifies *to make a noise*: But nevertheless the word *Thelatfal* is rendered in *Deuteronomy*^m, by the Greek word *Erusibe*, and the *Latin* one *Rubigo*. These different names signify different sorts of *locusts*, as appears by the passage in *Joel*ⁿ, where it is said that *Arbe* shall devour what *Gazam* had left, *Jekel* what *Arbe* had left, and *Chafil* what *Jekel* had left. These four sorts of locusts, *Arbe*, *Solam*, *Chargol*, and *Chargab*, are all mentioned in *Leviticus*^o; they have all wings and four feet, and were permitted to be eaten. And the *Vulgate* often places among these insects, 1. *Bruchus*^p, a word derived from a Greek verb, which signifies *to gnaw*. 2. *Attachus*^q; and 3. *Ophiomachus*^r, or the *serpent-fighter*. When the *Locusts* fly, they make as much noise as birds; and St. *John* makes no scruple of comparing them with chariots of war. *What is more strong, or terrible*, says St. *Jerome*, *than locusts*? *All the art of man cannot resist them*. But God so regulates their march, that they never wander from the rout which he has prescribed for them; and this is what we have not long since seen in *Palestine*. It is easy to judge how terrible a plague the *Locusts* must have been in *Egypt*^s. But it must be observed, as I have already said, that there was a sort of *Locusts* which were clean, and permitted to be eaten. For there are some found, even to this day, in the *East*, which serve for food; so that the Gospel does not commend the penance of *John the baptist*, in that he eat *Locusts*,

^m xxviii. 42. *English*, The locust. ⁿ i. 4. *English* as before.
^o xi. 22. ^p *Isai.* xxxiii. 4. *English*, The caterpillar.
^q *Lev.* xi. 22. *English*, The bald-locust. ^r *Ibid.* *English*, The beetle.
^s *Exod.* x.

(which

(which others did as well as he) but because he eat nothing besides them except *wild honey*^c. I have enlarged the more upon this sort of insects, because the Scripture often speaks of them.

IX. *Of Water-animals.*

THE Scripture seldom mentions *Water-animals*; and I shall not therefore much enlarge upon them, but observe those things only which are not sufficiently known. For which reason I shall say nothing of *Frogs*, which were one of the plagues of *Egypt*^v: They are perpetually before our eyes.

THE Scripture no where speaks of *Horse-Aluka-leaches*, and yet interpreters have translated the word *Aluka* in the *Proverbs*^w, by the word *Horse-leach*; but *Bochart* pretends, that it must be understood of *Destiny*, or *Fate*. The *Arabians* give *Destiny* this name, and the sense of the passage leads to this interpretation. For it says, that *Aluka has two daughters which cry incessantly, Give, give*. If you explain this of the *Horse-leach*, it is nonsense; if you understand it of *Destiny*, it is very natural to say, that *Death* and *Hell* are her daughters, and insatiable ones too, as *Solomon* says in the 27th chapter and 20th verse of the same book.

THE description *Job*^x gives of the *Behemoth* and *Leviathan*, shews that they were both beasts of an enormous bulk. Which has given occasion to some to think, that one is the *Elephant*, and the other the *Whale*. But *Bochart* will have the first to be the *Hippopotamus*, and

^c Matth. iii. 4.

^x Chap. xl. and xli.

^v Exod. viii.

^w xxx. 15.

the second, the *Crocodile*. *Job* joins them together, and *Pliny* says, these two animals do very much resemble one another; they both inhabit the same river, and are both amphibious. And indeed all the Scripture says of the *Behemoth* does agree with the *Hippopotamus*. He lives by land; and therefore *Job* says, *He eateth grass like an ox*^y. After which he adds, *His strength is in the navel of his belly*^z, and indeed his skin is impenetrable. *God*, as the Scripture goes on, *has fastned his sword on to him*^a; where the *Hebrew* word signifies a crooked sword, in the form of an hook; which the teeth of the *Hippopotamus*, that stand out of his mouth on each side of it, do exactly resemble. And it concludes with saying, that *he is not afraid of the rivers*^b. Now the *Hippopotamus* lives in the water, and continues in it without air a great while. He is taken by artifice: A ditch is dug before his den, and covered with weeds, and an engine put at the bottom of it, which holds him fast. Which is exactly what *Job* says.

Leviathan. *Isaiab* speaks of the *Leviathan*^c, which he calls a *Leaver*, or *beam*^d. And *Bochart*'s conjecture concerning it is, that it is a fish which has a sort of *beam* in his head, like that of a balance, at the end of which hang two basons; and this fish the *Greeks* therefore call *Zygene*. As his head resembles a hammer, some have given

^y xl. 15. ^z V. 16. ^a V. 14. Ipse est principium viarum Dei qui fecit eum, applicabit gladium suum. *Vulg.* He is the chief of the ways of God: He that made him, can make his sword to approach unto him. *Eng.* Two readings that differ greatly in sense from one another, by a small variation in the pointing; and from our author, in the interpretation he gives.

^b V. 18. Ecce, absorbebit fluvium, & non morabitur. *Vulg.* Behold, he drinketh a river, and hasteth not. *Eng.* ^c xxvii. 1.

^d *Vulg.* Septentem vectem. *English*, The piercing serpent.

him that name. But nevertheless, I am of opinion, That the word *Leviathan* is of a more extensive signification, and That it signifies all sorts of fishes which are of an enormous size.

Leviathan and *Thannin* both signify either *The Leviathan of Job.* Dragons, or *Whales*. But *Bochart* plainly shews that it must be understood in that place of *Job*, of the *Crocodile*. This animal has four feet, is of a prodigious bigness, his tongue is fixed to the lower jaw, which has made it believed that he has no tongue; and his skin is covered with a shell. But I shall not detain the reader with an examination into all the particulars of *Job's* description of him.

It may also be observed, that what the Scripture calls *Thannin*, are monstrous fishes; such as the *Sea-dog*, the *Sea-calf*, and other monsters: Some of which have dugs, and give their young ones suck. It is of them, as has been said, that *Jeremiah* ^c speaks; and the *Latin* interpreter calls them *Lamie*.

THE fish which affrighted young *Tobias* *Silurus*: when he washed his feet in the *Tygris*, and which the angel commanded him to draw to land, and to salt some of the flesh of it, and keep the heart of it to drive away demons with, and the gall to cure his father's eyes with, is, according to *Bochart*, that *river-fish* which the *Latins* call *Silurus*. It is found only in great rivers; and is the boldest and most voracious of any fresh-water-fish whatsoever. Its throat is very large, its teeth very sharp, and physicians say, its gall is good for any distemper in the eyes. To which some authors add, that the smoak of certain fishes naturally drives away demons.

^c Lam. iv. 3:

Whales.

IT is said in the *French* [and *English*] translations of St. Matthew, that *Jonas was three days and three nights in the whale's belly*^f. The original is understood to signify a great fish. For some learned authors maintain, that there are no *Whales* in the *Mediterranean* or *Persian* seas. Besides, though the *Wales* of *Greenland* and *Ice-land* are so big, that eighteen tun of oil has been extracted from only the tongue of one of them; yet their mouths and throats are not big enough for them to swallow a whole man. It is as much as one can do to thrust one's arm into them. The Scripture therefore here speaks of some *Sea-dogs*, which are as big as *Whales*. The *Greeks* call them *Lamias*, because of their great throats. *Laimos* in *Greek* signifies the throat. There are several sorts of them: *Bartholin* says he saw one which was above twenty foot long. Their throats and bellies are so big that armed men have been found in them. I myself saw one, through the throat of which a man might easily pass. This word *Lamie* is used by the *Vulgate*, in *Isaiah* 8, and in the *Lamentations* of *Jeremiah* ^h, to signify a monster, which is found only in desert places.

X. Of doubtful and fabulous animals.

THAT I may omit nothing that the learned author whom I follow has said upon this subject, I now proceed to give his sentiments of those animals, of which it is even yet a question, whether they really exist, or are fabulous. Such is the *Akko* mentioned in *Deuteronomy*ⁱ. It is tran-

^f xii. 40.^g xxxiv. 14. *English*, The Scrich-owl.^h iv. 3. *Eng.* Sea-monsters.ⁱ xiv. 5.

lated into *Greek* and *Latin*, by a name which signifies an animal half a stag, and half a ram, which some pretend is a mere fiction; but others say they have seen of them in *Germany*, and at *Paris*.

Daa, or *Raa*, which is ranked in *Deuterono- Daa*, ^{or} *my* ^k among the unclean birds, is in the *Vulgate* *Raa*. rendered *Ixon*. But there is no bird of this name. *Bochart*, by transposing the letters, reads it, *Oxyn*; which is a sort of bird to which the *Greeks* give this name, because it has piercing eyes, and a very swift flight. And the *Hebrew* etymology favours this conjecture; for *Raa* comes from a verb which signifies *to see*, and *Daa* from another, which signifies *to fly*.

WE find in the *Vulgate*, the names of some *Fauns*. animals which have no existence; as for instance, that of *Fauns* ¹, to which *St. Jerome* gives the epithet *Ficarios*. The *Hebrew* word is *Iim* ^m, which properly signifies a *Specter*, any thing that terrifies; from whence comes *Eima*, which signifies a *fright*. Now the *Fauns*, and *Pan* the prince of them, were *Specters* among the *Latins* which they were afraid of. Which is what made *St. Jerome* make use of this name. By *Ficarios*, this Father is supposed to have intended to signify the ugliness of the faces of these *Fauns*, which were full of pustules and pimples;

^k . xiv. 13.

¹ Jer. l. 39. *English*, the wild beasts of the Islands.

^m *Iim* is often throughout the whole Old Testament rendered Islands, and does sometimes indisputably signify them; and what is here meant by beasts of the islands, the context sufficiently explains to be such as live only in the most desolate places. This is here said of Babylon, and plainly signifies that it shall be desolate; and how true this and other prophecies of it were, V. Prid. Conn. P. i. B. 2.

for *ficus* signifies a *tumour* as well as a *fig*. Both *Fauns* and *Satyrs* were painted half men, half goats, and covered with hair; and the goat is well known to have been one of the *Egyptian* deities. Thence it is, that the Scripture sometimes calls idols *Sabirim*, or *the hairy*: And when *Isaiab* says, the *Sabirim* shall dance thereⁿ, it must be understood of demons^o, who sometimes assumed the shape of goats, as we see in the life of *St. Anthony*.

Gryphin. THE *Gryphin*, as we usually paint it, with four feet, the ears, beak, and wings of an eagle, the body of a wolf, and the paws of a lion, owes its being only to the wantonness of the imagination. When therefore the *Greeks* translated the word *Peres* by that of *Gryphin*, they understood by it a sort of eagle, which has a more crooked beak than others.

Lilith. THE Prophet *Isaiab* ^p speaks also of an animal which he calls *Lilith*. The *LXX* translate it by *Onocentauros*, a monster made up of an ass and a man, which never was in nature. But the *Vulgate* expresses it by *Lamia*, of which we have before observed, that it is a sort of fish which is a frightful sight, on account of its extraordinary bigness. It is certain the Prophet speaks in this place of *Specters*; for he describes a desert place which strikes the mind with terror; and where the imagination, so struck, usually forms monsters; not from what it sees, but what it fears.

ⁿ xiii. 21. *Hebr. English*, The satyrs:

^o The context seems to shew, that no more is to be understood by it, than that the place should be desolate and uninhabited by any thing but wild beasts: Such as the imaginary habitation of the Satyrs is by the poets described to be.

^p xxxiv. 14. *Hebr.*

Job speaks of the *Myrmecoleon*^a, which is ^{Myrmecoleon.} thought to be a sort of beetle, a great enemy to the ants, which he catches as he hides himself in the sand, and feeds upon them ; and it is supposed that he is for this reason called, *The lion of the ants*. But this the *Greek Interpreters* never thought on. The *Hebrew* is *Laiſch*, which signifies a *lion*. It is so translated in the *Vulgate*, and it is certain that there is a sort of *lion* which is called the *Myrmecoleon*.

WHAT is said of the *Phœnix*, that it lives ^{Phœnix.} a thousand years, and then is born again out of its own ashes, is a mere fable. But because the term *Phœnix* is a *Greek* name, which signifies either this bird, or a *tree*, they who have translated the LXX, or made comments upon their version, have been thereby led to think that they spoke of the bird *Phœnix*, when their intention was only to speak of a *tree*: But the author of the *Vulgate* has not been guilty of this mistake.

THE word *Syrens* is used in the *Greek* and ^{Syrens.} *Latin* versions of *Isaiah*^r, where the Prophet is speaking of a mournful cry, or song, such as the ancients feigned that of the *Syrens* to be ; with which they were as it were enchanted, and then run into their own destruction among the shelves. The interpreters thought this word fully expressed their meaning, though there never was any such creature in being as a *Syren* ; that is, an animal half a woman and half a bird. But *Isaac Vossius* pretends, that the *Greek Interpreters* understood by the word *Syrens*, a sort of flies which make a great

^a *Septuag.* 4. 11. *Eng.* a lion.
Dragons.

^r *xiii.* 22. *Eng.*

noise ; and that therefore the *Latin Interpreter* ought not to have used that word in his *Latin* translation.

C H A P. III.

Of the Herbs, Grain, Pulse, Trees, and Plants, mentioned in Scripture.

BEFORE I give an account of the names of the *Plants* which are mentioned in Scripture, I shall make two observations, which may give some light to some passages in the holy books. The first is, That every different manner of multiplying plants, whether natural or artificial, is comprehended in Scripture under the general name of *seed*. Thus when God says in *Genesis* ⁱ, *Let the earth bring forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed is in itself after his kind*, it is to be understood of the principle of the multiplication of plants in general ; whether it be by seed, or by any of those other methods which are used for it.

AND the second observation relates to the different parts, of which each plant consists ; because they are the subject of great numbers of comparisons which the sacred writers make. Every plant then has a root, upon which it stands, and by which it is nourished ; a trunk which rises above the root ; branches which grow

ⁱ i. 11.

out of the trunk, leaves, buds, flowers, and fruit. To which we must add the *Suckers*; to which the Scripture gives the name of *rods*. *There shall come a rod out of the root of Jesse*^r; that is, a *Sucker*.

WE come now to the *Plants* which are mentioned in Scripture, and which I shall range according to the alphabetical order of the names that are given them in the [*English*] or *Vulgate* Bible.

Aloes, in *Hebrew* *Ahaloth*, is a very bitter Aloes. herb. Some will have it, that it is an *Indian* tree, which is of different colours, and is called *Santaux*. But we are at least sure, that the plant which bears this name, is well known in our druggists shops.

THE *Almond-tree* blows the soonest of any Almond-tree. tree; it begins as soon as ever the rigour of the winter is past, and is in blossom in *February*. Which is what has given it the *Hebrew* name of *Scbakad*, which comes from a verb, which signifies *to make haste, to be in a hurry, or to awake early*. Thus in that passage of *Jeremiah*, *I see a waking rod*^v, it is in the *Hebrew*, *I see a rod of an almond-tree*. By which God there shews, that as this tree makes haste to bud, so he will make haste to punish his people. In like manner, when *Solomon*, speaking of an old man, says, *The almond-tree shall flourish*^w, he intends to express by it, the quickness with which old age advances and surprizes us. *Aaron's rod*, which budded, and by this miracle secured the priesthood to him, was a branch of an *almond-tree*^x.

Aneth is an herb of a good smell, and is like *Aneth*, fennel.

^r Isai. xi. 10.

^x Numb. xvii. 8.

^v i. 11. *Vulg.*

^w Eccles. xii. 5.

Barley.

Barley, Hordeum, is the soonest ripe of any grain. Therefore the *Jews* dedicated all the first-fruits of their grain to God, on the second day of unleavened bread, by the offering up of a sheaf of *barley*. What the *Latins* call *Polerata*, is barley first ground in a mill, and then dried and roasted. By this word the *Vulgate* translates the *Hebrew Kali*, which barely signifies *roasted*. The *Ptisanæ* mentioned in Scripture ^y, is *cleaned barley*.

Bdellium.

Bdellium is a word which is preserved both in the *Greek* and *Latin* versions. It is usually taken for a black tree, which yields a gum. But I have shewn in another place, that the *Hebrew* word *Bedholach* signifies neither a tree, nor gum, but a precious stone.

Beans.

Beans are most common.

Bishops-wort.

Bishops-wort, in *Latin Nigella*, in *Hebrew Gith*, is used by poor people instead of pepper.

Bitter Lettice.

THE *Vulgate* translates the *Hebrew Meror*^z, by *bitter lettice*; but it signifies all sorts of *bitter herbs*. The *Jews* say there were five different sorts of them with which they eat the *pasover*.

Box-tree.

Box is an exceeding hard wood, and so heavy that it sinks in the water; and what is engraven on it, is not easily effaced. *Isaiah*^a received a command from God to engrave the sins of his people upon publick monuments; and the *Hebrew* does not say of what matter they were to be made; but the *Vulgate* translates it, *Go and write upon box*.

Bramble.

THE *Bramble*, in *Latin Paliurus*, is a shrub, whose leaves are green, and a little sharp: It

^y 2 Sam. xvii. 19. *Vulg. Eng.* ground corn.

^z Lev. xxiii. 14. *Eng.* parched corn. ^a xxx. 8.

grows

grows in desert places. *Isaiab* describing a desolate city, says, *Thorns shall come up in her palaces, nettles and brambles in the fortresses thereof*^b. And *Micah* compares the wicked to *brambles*. *The best of them is as a bramble*^c.

Burre-reed, in *Latin Carex*, has a sharp and *Burre-reed*. thick leaf, and grows by the sides of waters. The banks of the *Nile* abound with it; and it was in a place full of *Burre-reeds*, that *Moses* was exposed^d.

Cane is a sort of reed. There is a sort of it *Cane*. which comes from *Arabia*, *India*, and *Syria*, near mount *Libanus*, which tastes like *Cassia*, and has a very agreeable smell.

THE *Caper-tree*, *Capparis*, is a low and very *Caper-tree*. thorny plant. Its fruit is called *Capers*. They are of great use in fauces, and create an appetite. We find the word in *Ecclesiastes*^e; where *Solomon* describing old age, says, *The Caper-tree shall be destroyed*; which is a figurative expression, importing that old mens appetites fail them so much, that nothing can recover them.

THE *Carob-tree*, in *Latin Siliqua*, bears a *Carob-tree*. fruit in cods. It is from thence it takes its name; for *siliqua* properly signifies a bean, or *pease-cod*. Only swine eat it. This was what the prodigal son desired in the extremity of his misery; and *Horace* speaking of an unhappy man, says,

Vivit siliquis & pane secundo.

THE *Cedar* is one of the most beautiful trees *Cedar-tree*. in nature. It is very tall, and always green. The leaf of it is thick and sharp, the pith red, and it has an odoriferous smell. The fruit of it

^b xxxiv. 13.
Eng. Bull-rushes.

^c vii. 4. *Vulg.*
^e xii. 5. *Vulg.* The desire shall fail. Eng.

^d Exod. ii. 3. *Vulg.*

resembles a pine-apple, and the trunk yields a gum. It never rots, and is one of the best sorts of wood for buildings and ships. *A work worthy of cedar* is, in the language of the *Latins*, *A work worthy of immortality*. Some authors think, that the *Shittim-wood* mentioned in Scripture ^f, is *Cedar*.

Colocyn-
thida.

THE *Colocynthida* is a wild gourd as big as an orange tree. If one cuts the flower of it with a knife, it is intolerably bitter. *Elisba's* servant put some of it into his pot without knowing it; and as soon as his disciples had tasted it, they cried out, there was poison in it ^g.

Coriander.

Coriander is a plant which bears berries of which sugar-plumbs are made. The neighbourhood of *Paris*, and especially the country of *Aubervilliers*, abounds with it.

Cucumber,
Melon, &c.

THE *Cucumber*, *Melon*, *Onion*, and *Leek*, are too well known to detain us. As we now make Melon-beds, so the *Hebrews* and *Egyptians* had pieces of ground sowed with *Cucumbers*, which the *Vulgate* calls *Cucumerarium* ^h.

Cummin.
Cypress-
tree.

Cummin, or *four anise*, is a sort of fennel.

THE *Cypress-tree* has a very tall, and a very strait body. Its leaves are like those of a *pine-tree*, but not so hard, and more blunt: And it has a very strong smell. The neighbourhood of *Babylon* abounded with *Cypress-trees*. As this is an oily wood, and has a very strong smell, it is not subject to be worm-eaten; because the worms will not touch it. It is pretended, that the ark was built of this wood; which in *Hebrew* is called *Gopher*. But I am of opinion, that the word *Gopher* signifies all sorts

^f Exod. xxv. 10. Deut. x. 3. ^g 2 Kings iv. 39. *Vulg.*
Wild gourds, *Eng.* ^h Isai. i. 8. *English*, A garden of cucumbers.

of wood which yield a pitch. It is said in *Genesis*, that the ark was made of *Gopher-wood*, which the *Vulgate* translates, of *pitched-wood*ⁱ. The *Hebrew* word *Gaphar* signifies *to pitch*, or *to daub with pitch*. *Gophrith*, which signifies *sulphur*, or *brimstone*, is not much unlike it.

THE *Cyprus-tree* is mentioned by *Pliny*, who ^{Cyprus-} says it is an odoriferous tree, which comes from ^{tree.} *Egypt*, *Ascalon*, and the island of *Cyprus*. It is as high as an *Orange-tree*, and never sheds its leaves; otherwise it is much like the *Privet*.

Dudaim, see *Mandrake*.

THE *Fig-tree* is known to every body. It ^{Dudaim.} ^{Fig-tree.} has two sorts of fruit; that of the *spring*, which grows ripe, and that of *autumn*, which continues always green. The latter is called in *Latin*, *Grossus*, and in *Hebrew*, *Paggim*; which word is applied to all green fruits which are not ripe. The land of promise, which abounded with all sorts of excellent fruit, had in it many *Fig-trees*; and the Scripture, to express the profound peace which the *Jews* enjoyed, says, *Everyone dwelt*; that is, refreshed himself *under his fig-tree*^k. *St. John* compares the fall of the stars to that of the green figs, at the beginning of winter^l.

THE *Fir-tree*, *Abies*, is called in *Hebrew*, ^{Fir-tree.} *Berosch*, and in *Greek*, *Elate*. But this *Greek* name is applied in the *Vulgate* to the trunks of all other trees, as we see in the *Song of Songs*^m. The *Fir-tree* is well known to be very tall, straight, and to have few knots.

Flax is a plant of which the finest linen is ^{Flax.} made. *Cotton* is called in *Latin*, *Xilinum*, or *Flax of the wood*; because it is made of a wool

ⁱ vi. 14.
^m v. 11.

^k 1 Kings iv. 25.

^l Rev. vi. 13.

which is found in the fruit of a certain tree. The Scripture no where speaks of *Cotton*.

Gourd.

Kikaion is the name which the Scripture gives the tree under which *Jonas* rested: And we have already seen, that some have taken it for *Ivy*. But *St. Jerome* very well observes, that the ancients translated it so, only for want of a better term. Others explain it of the summer's gourd, which is a quick grower, and makes a shade. And *Pliny* distinguishes two sorts of gourds: Some, says he, creep upon the ground; others raise themselves up, and cradles are made of them. So that this plant might soon be large enough to cover the Prophet. *Bochart* thinks that the *Kikaion* of the *Hebrews*, is the same with the *Kiki* of the *Egyptians*; and according to *Dioscorides*, it is a *Shrub*, which the *Latins* call *Ricinus*, because its seed resembles a little animal called in *Latin* *Ricinus*, which is a sort of little worm. The leaves of this *shrub* are like those of the *Plane-tree*. *Rabbi Kimki* says they grow fast, and that people planted them before their shops, for the sake of shade, and refreshing themselves under them.

Hay.

Hay, in *Hebrew* *Chazir*, in *Latin* *Fœnum*, is taken for all sorts of herbs and grass which grow in the plains, and are exposed to the sun and rain.

Hazel-tree.

THE *Hazel-tree*, in *Latin* *Corylus*, in *Hebrew* *Luz*, is in the *Vulgate*, translated in *Genesis* ⁿ by the word *Almond-tree*. It may be understood either of the common *nut*, or *filberd*.

Heath.

Heath grows no where but in desert and uncultivated places. Which is the reason why *Jeremiah*, threatening the *Jews* with an entire

desolation, says, *They shall be like the heath ° in the wilderness.*

THE *Holm-oak*, in *Latin Ilex*, has a fine and ^{Holm-oak.} thin bark, and its leaves are a little sharp and pointed: Otherwise it is like other *oaks*.

Hyssop is called in *Hebrew Ezob*. It is not ^{Hyssop.} certain whether the *Hyssop* mentioned in Scripture be the same with ours; that is, whether it be an herb, or a tree. Its trunk must have been longer than that of an herb; since St. *John* says, that the soldiers put a sponge upon *hyssop* ^p, to give JESUS CHRIST drink, whose cross was very high; and it is ranked among trees. The sprinkler with which the lepers were sprinkled, was made of *Cedar*, *Coccus*, and *Hyssop* ^q. *Solomon*, who according to *Josephus*, has treated of all trees, is in Scripture said to have explained the properties of all plants, from the *Cedar* to the *Hyssop*: And *Cedar* is there opposed to *Hyssop*, in *The history of the kings* ^r. But be that as it will, it is certain that the sprinklers with which the unclean were sprinkled, were made of *hyssop*: And that made *David* say, *O Lord, thou shalt purge me with hyssop, and I shall be clean* ^s.

Ivy, *Hedera*, is a weak plant, which being un-^{Ivy.} able to support itself, clings to trees and walls. It is an *ever-green*, and some take it for the tree under the shade of which *Jonah* refreshed himself: But of that enough already.

THE *Juniper-tree*, in *Latin*, *Juniperus*, has ^{Juniper-tree.} prickles instead of leaves, but they are always green; and it is therefore very proper for green works. The *Juniper-tree* does not grow tall in

° xlviii. 6.

^p xix. 29.

^q Lev. xiv. 4.

^r 1 Kings iv. 33.

^s Psal. li. 7.

France, but in the *East* it is large; and the Scripture says that *Elijah lay and slept under a Juniper-tree*^t. When they are large, and incisions are made into them, they will in the summer-time yield a rosin.

Lentils. *Lentils* are a little reddish grain, which is reckoned among pulse.

Lily. **THE** *Lily* is of an admirable whiteness: Formerly that and the *Rose* were thought the two most beautiful flowers. It was customary in *Palestine*, after the corn had been beaten out, and fanned, to lay it in heaps, and put *lilies* round it; from whence *Solomon* draws one of his comparisons in the *Song of Songs*. *Thy belly*, says he, *is like an heap of wheat set about with lilies*^v. The common *lily* grows in *Palestine*, and other hot countries, naturally, without any cultivation. Some think the *May lily* is *The lily of the valleys*^w.

Mandrake. **THERE** are two sorts of *Mandrakes*; one of them is like *lettice*, only its leaves are streighter, and of a deeper green. It brings a fruit as big as a large filberd, or chesnut: And this is what is called, *The female Mandrake*. *The male* is stronger, and has larger leaves. Its fruit is round, and is like the yolk of an hen's egg. It has a strong smell, which is not disagreeable, and makes one sleepy. Its root is large, covered with hair, and divided in such a manner that it looks like thighs. It is said, the *Mandrake* is a love-potion. *Rachel* expresses, in *Genesis*^x, a great desire of having the *Mandrakes* which *Reuben* brought to *Leah*. We see in the *Canticles*^y, that the *Jews* carried *Mandrakes* in their

^t 1 Kings xix. 5.

^x xxx. 14.

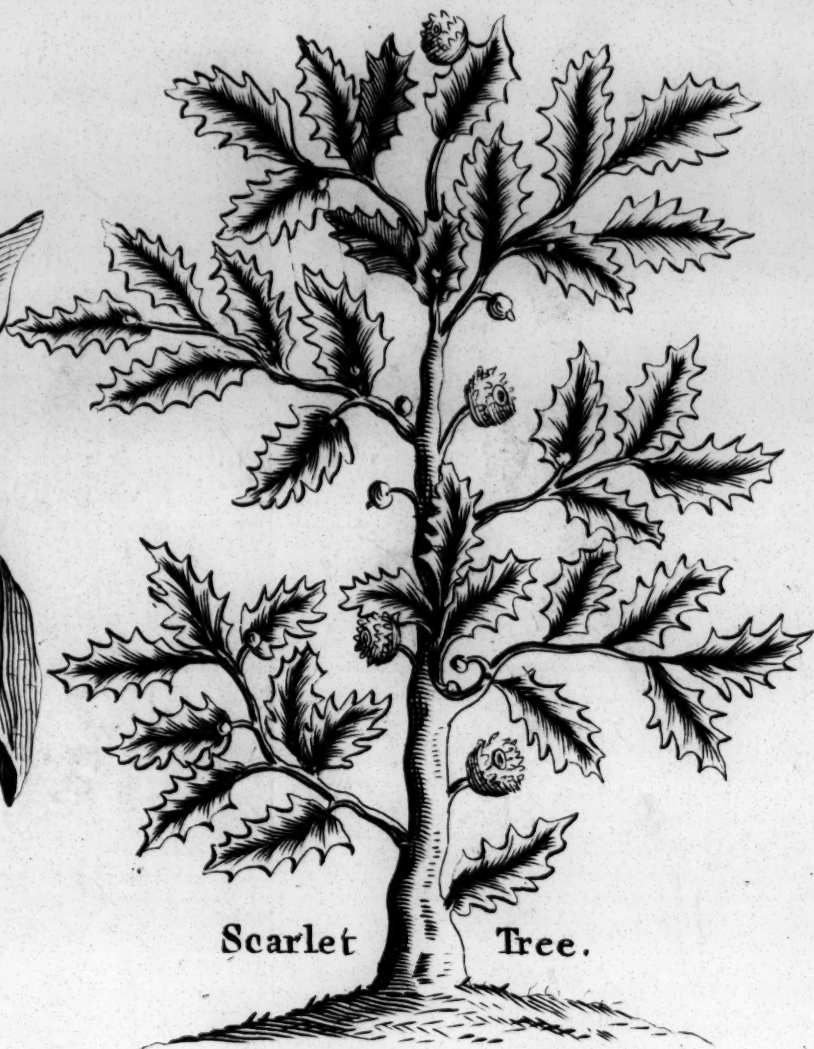
^v vii. 2.

^y vii. 13.

^w Can. ii. 1.



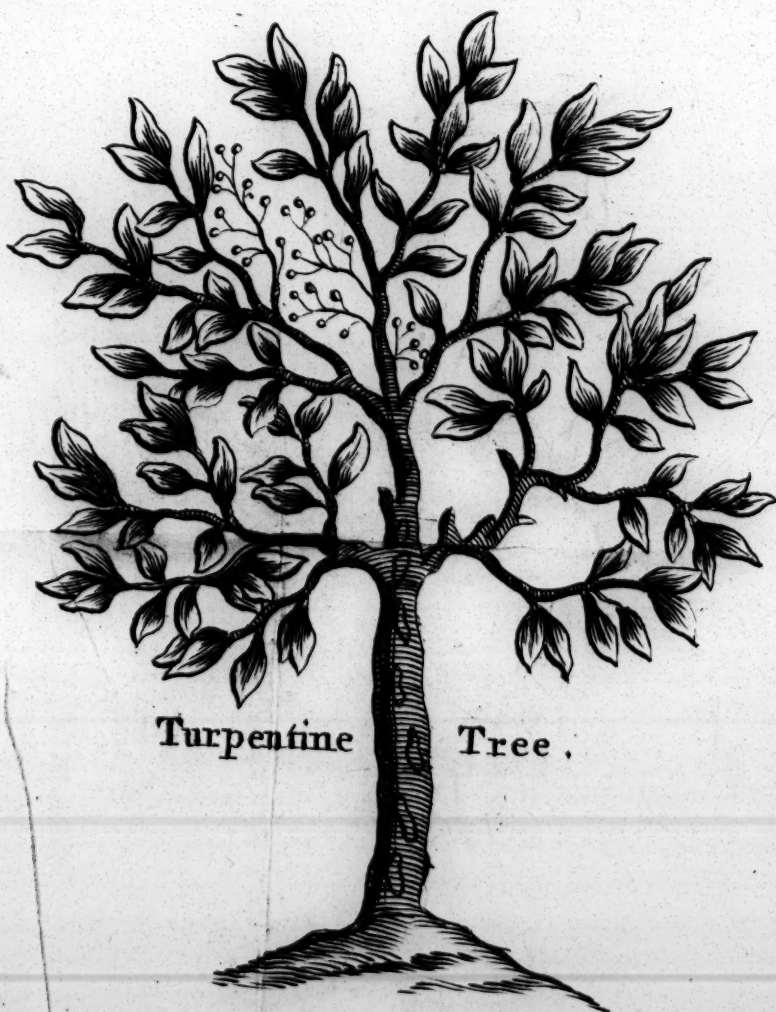
Mandrake.



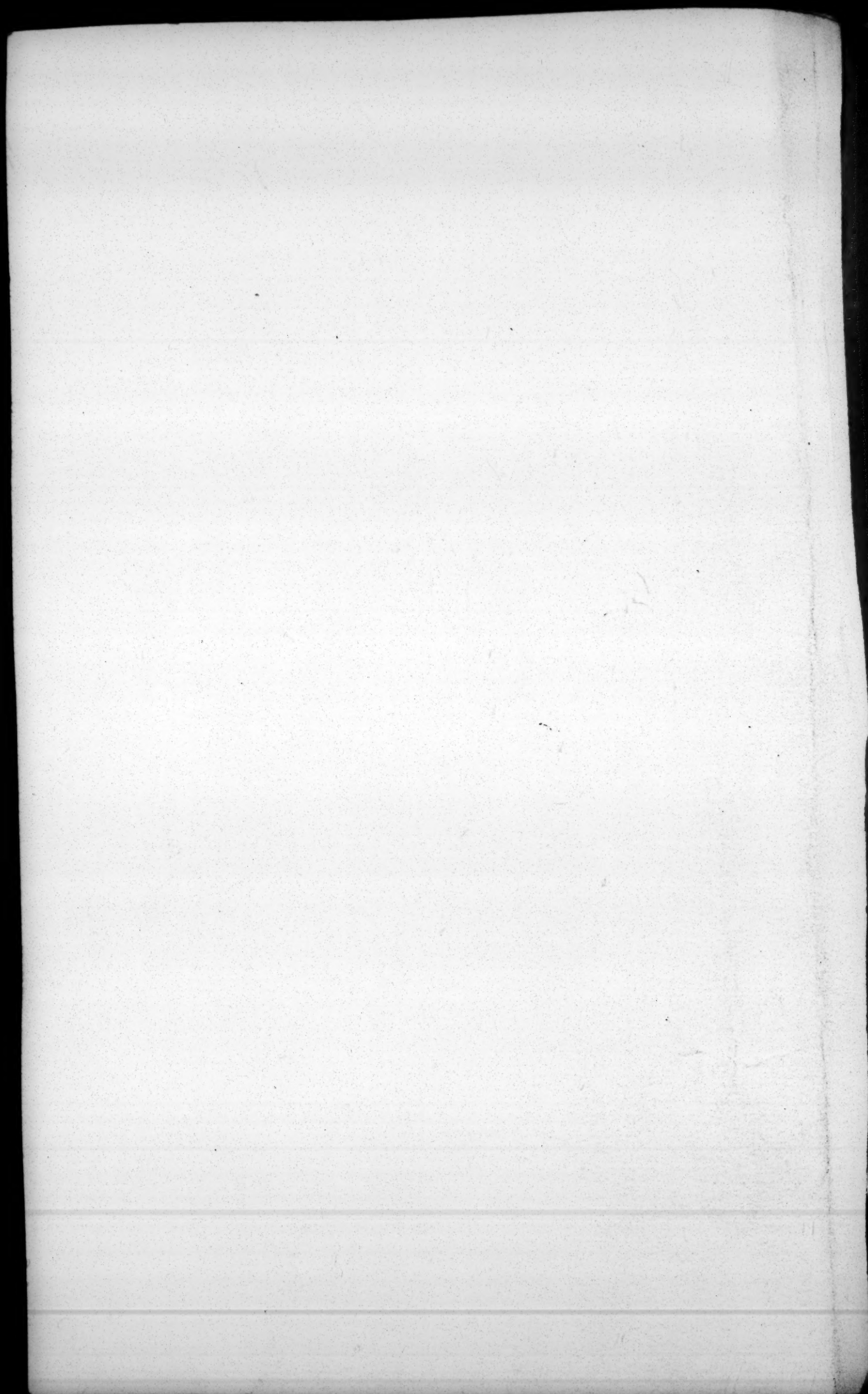
Scarlet Tree.



Indian Spikenard.



Turpentine Tree.



hands, to smell them, as we do *oranges*. But I know not whether our *Mandrakes* be the same with those of *Palestine*. The *Hebrews* call them *Dudaim*, which signifies, *beloved and cherished*. Some would have it that the *Mandrakes* are *black truffles*: But *Bochart* shews plainly that *truffles* come only in spring, whereas it was in the time of harvest that *Reuben* found the *Mandrakes*. Besides, *Mandrakes* have a smell which is perceived a great way from them, which *truffles* have not.

Mint is an odoriferous herb.

Mint.

Millet, in *Latin*, *Millium*, takes its name from the multitude of its seeds.

Millet.

THE *Mulberry-tree* buds the latest of any tree. It seems to be afraid of exposing its leaves and flowers to the rigour of the winter. And therefore *David* says, that *the locusts devoured their fruit, their vines were destroyed with hail, and their mulberry-trees with the frost*^z. Its fruit when ripe is spotted with a bloody red. King *Antiochus*, in the battel which he fought with the *Jews*, ordered cloaths dyed with ripe mulberries, and red grapes, to be shewn to the elephants, to provoke them to fight^a. It is a colour which puts those beasts in a great rage.

Mulberry-tree.

Seneve, or *mustard*, is so stinging a seed, that it makes those weep who eat it. It is called *the least of all seeds* by JESUS CHRIST^b; it was thought to be so in *Judæa*; and indeed its smallness is surprizing, if it be compared with the plant it produces.

Mustard.

THE *Myrtle-tree* with us is only a ligneous plant; but in the hot countries it is a little tree.

Myrtle-tree.

^z Psal. lxxviii. 47, 48.

^a 1 Mac. vi. 34.

^b Mat. xiii. 32.

It is very agreeable, always green, and gives a smell. The Pagans consecrated it to *Venus*. They made a sweet-smelling oil of it, with which *Esther* is said to have perfumed her self, before she presented her self before *Abasuerus*. The *Jews* adorned the doors of their houses with *Myrtle-branches*, on the feast of the dedication of the temple^c; and *Isaiab*, in order to express an happy change to the *Jews*, says, that *instead of the brier, shall come up the Myrtle-tree*^d.

Nut-tree.

THE *Nut-tree* and its fruit is too well known to need any thing to be said of it. There are several sorts of them; and this name is given in general to all trees, whose fruit is covered with a very hard shell.

Oak.

THE *Oak* is a common tree, and there are several sorts of them.

Olive tree.

THE *Olive-tree* is of two sorts, *manured* and *wild*. The *manured Olive-tree* bears olives, which when ripe, turn black, and are fit for making oyl. This oyl of *olives* is of great use; it strengthens the limbs, and it asswages pains. *David* says, that God gave it to man, *to make him a chearful countenance*^e; and in another place opposing himself to the wicked, whose fate is misery, he adds, *But I am like a fruit-bearing olive-tree in the house of God*^f. And thus *Hosea* compares the glory of the righteous to an *olive-tree*^g.

Olus.

POT-HERBS, and others which are sown, are called in *Latin*, *Olus*, a word which is of a very extensive signification. *Mint* and *Rue* are called by this name in the Gospel^h.

^c Nehem. viii. 15. ^d lv. 13. ^e Viz. by anointing
himself with it. Psal. civ. 15. ^f Psal. li. 10. Vulg.
^g xiv. 6. ^h Luke xi. 42. Vulg.

THE *Palm-tree*, in *Latin Palma*, took its ^{Palm-tree.} name from the resemblance its flat head and spreading branches bear to the *palm* of the hand. The *Greeks* call it φοῖνιξ, from *Phœnicia*, which abounds with this sort of trees. There are some in *Italy*, but they are barren. In the southern parts of *Spain* they bear fruit, but it does not ripen there. Even those of *Africa* bear *dates* which will not keep. There is no country which has more, or finer *Palm-trees* than *Judæa*; and therefore a *Palm-tree* is the emblem of that country. In the medals of *Vespasian* and *Titus*, there is a *Palm-tree*, and a disconsolate woman sitting under it, with these two words, *JUD CAP.* That is, *Judæa subdued*. The temple was all over adorned with the figures of branches of *Palm-trees*. One of the properties of this tree is, that it rises in spight of any pressure that may be made upon it, to pull it down; and its leaves are always greenⁱ; which is without doubt the reason why the *Palm* was made the reward of victory. It imports both the courage of the conqueror, and the duration of his glory. Thus *David* says of the righteous man, *He shall flourish like a palm-tree^k*; and in the *Revelations*, the martyrs who have triumphed over tyrants, are cloathed in white robes, and carry branches of palm-trees in their hands^l. The head of the spouse, according to the *Vulgate*, is like the branches of a *Palm-tree^m*. The *Greek* indeed barely calls it *Elate*; which, as has been observed, is a general word which is appli-

ⁱ And it never sheds its leaves as other ever-greens do, but always continues to have the same leaves it had at first. De Taber.

^l 5. c. 5. § 6.

^k Psal. xcii. 12.

^l vii. 9.

^m Can. v. 11. In the English it is, His locks are bushy.

cable to all sorts of trees: But the *Vulgate* has thought fit to confine it to *Palm-branches*; and naturalists say, that there are in *Palm-branches* some little sprigs which cover the fruit, and which are properly called *Elate*. The *Hebrew* has it, *His hair is curling and white*.

Papyrus.

Papyrus is a plant like our reeds, or bulrushes, which grows in the marshes of the *Nile*. The ancients stripped off very thin membranes from the leaves of it, upon which they wrote; and the name is continued down to the *Paper* we now use, though very different from that of the ancients. They also, according to *Pliny*, made sloops and barks of this *Papyrus*; which is confirmed by *Isaiah*. *Wo to the land which maketh a noise with its wings, which is beyond the rivers of Ethiopia, which sendeth its ambassadors upon the waters, in vessels of Papyrusⁿ*. Another version indeed (as it is in the *English* one) has it, *In vessels of bulrushes*.

Pine.

THE *Pine* is as well known as any tree.

Plane.

THE *Plane* gives a delightful shade, and is planted for that purpose. Its leaves are large, and its branches extend a great way. It loves to be near the water; and therefore wisdom compares her self to a *Plane planted by the water side*^o. *Ezekiel* reckons it among the great trees^p. It is called in *Hebrew* *Armon*, which the *LXX* render *Elate*, in this passage of *Ezekiel*, which, as we have observed, is a very general word: But they translate it in *Genesis*^q, a *Plane-tree*, as the *Vulgate* does. The *Hebrews* will have it that *Armon* signifies a *Chestnut-tree*.

ⁿ xviii. 2. *Vulg.*

^o *Ecclus* xxiv. 14.

^p xxxi. 8. *Vulg. Eng.* Chestnut-tree.

^q xxx. 37.

THE *Pomegranate-tree* is a sort of apple-tree, ^{Pomegrate-tree.} and is therefore called *Malum*. But because there are great quantities of them in *Africa*; in order therefore to distinguish it from the common apple-tree, it is called *Malum Punicum*. The inside of a *Pomegranate* is full of seeds, which are of a bright red colour; and therefore the bridegroom compares the vermilion of his bride to an open *Pomegranate*^r. The *Hebrews* call it *Rimmon*. It is a very useful tree; they make a drink of its fruit: Its flower, which is called *Balauste*, is of use in painting. They make a sort of leather of the bark of it; and its seed and root are used in medicines. All which uses gave occasion to *Bochart* to believe that the idol *Rimmon* took his name from *Pomegranates*^s. Formerly little bells were made in the shape of *Pomegranates*, such were the *Pomegranates* which were at the bottom of the High priest's robe^t.

Pomum is a general term which is applicable ^{Pomum.} to all sorts of fruit that trees bear; but *Pomme* with the *French*, (or *Apple*, as we call it) is the fruit of the tree which the *Latins* call *Malum*.

THE *Poplar* is a tall-bodied tree; and is of ^{Poplar.} two sorts. The *white*, whose leaves are of a whitish colour, and are always trembling; whence the *French* call it *Tremble*: and the *black*, which has not so beautiful a head as the other, nor do its leaves always shake.

In the history of *Susanna* two trees are men- ^{Prinus.} tioned, whose *Greek* names are preserved in the *Vulgate*. The one is called *Prinus*, which is a sort of *Oak*, and the other *Schinus*, which is a *Mastick-tree*. There are many of the latter in

^r Cant. iv. 3.

^s 2 Kings v. 18.

^t Exod. xxviii. 34.

the isle of *Chios*, and there distills a gum from them which is called *Mastick*. *Daniel* having caught *Susanna's* accusers in their own talk, by asking them separately under which tree they had surprized her, drew reproaches to their confusion, from the very names of these trees. But as the allusion is founded upon the *Greek* names, *Julian Africanus* from thence inferred, that this history could not have been written by *Daniel*. To which *Origen* answered, that *The Interpreter* had in order to preserve the force of the originals, changed the names of the trees, and had sought out such names instead of them, as had the same allusions as the original ones had, which were lost. These two terms, *Prinus* and *Schinus* are *Greek* words latinized: The *Latins* have no trees which they call by those names.

Pulse:

Pulse, *Legumen*, is a word which signifies all those fruits of the earth which are easily dressed, (and are very wholesome) exclusive of the grain with which we make bread. They have always been the food of sober and temperate persons; and therefore *Daniel* and his companions desired the eunuch, who had the care of them, to give them nothing but *Pulse* to eat^u. It may likewise be said, that they were afraid lest any blood should have been mixed with the meat which was served up at the king's table; and lest they should by that means violate the law, which forbade the eating of blood.

Ram-
thorn.

THE *Ram-thorn*, which the *Hebrews* call *Atbadh*, and the *Latins* *Rhamnus*^x, is a white bush which extends its branches in strait, and not crooked lines, as other bushes do. It bears a little fruit, which when ripe turns black.

^u Dan. i. 12.^x Judges ix. 14. *Vulg. Eng.* a bramble.

The Scripture seems to understand by the name of this shrub, all sorts of thorns, which easily take fire.

THE *Reed*, *Arundo*, is a very weak plant, ^{Reeds.} and bends with the least breath of wind. *To rest upon a reed*^y, is in Scripture-language, to put ones confidence in a frail thing. It grows only in deserts and watery places; and therefore *beasts of the reeds* are *wild beasts*. *Isaiab*, to express the admirable sweetness of JESUS CHRIST'S temper, says, *He will not break a bruised reed*^z. Now nothing is more easily broken than a reed.

Roses are in all our gardens, as well as *Rue*. ^{Roses.}

Saffron, in *Latin Crocus*, bears a blue flower; ^{Rue.} and has a sort of yellow fibres in the middle of ^{Saffron.} it, which give a very strong smell. It is good for the heart. The gardens of the spouse^a in the *Canticles*, had a great many of these plants in them. A colour is made of this flower, which is partly yellow and partly red. *Qui nutriebantur in croceis*, says *Jeremiab*^b, *amplexati sunt stercora*; that is, *They who wore cloaths of a bright yellow colour*. The *Hebrew* signifies *scarlet cloaths*, which was the common habit of kings. And the meaning therefore of the Prophet is, that they who were in the greatest employments, would change their habits, and consequently their condition.

Saliunca is a plant very like our *Lavender*. It ^{Saliunca.} is very low, and therefore the *Latin Interpreter* makes use of this name in *Isaiab*, to express a word which in the original signifies only a *low plant*. *Instead of the thorn*, (*Saliunca Vulgate*) says *Isaiab*^c, *shall come up the fir-tree, and instead*

^y *Isai.* xxxvi. 6.

^b *Lam.* iv. 5. *Vulg.*

^z *xlii.* 3.

^c *lv.* 13.

^a *iv.* 14.

of the brier shall come up the myrtle-tree. The Hebrew word, I say, signifies a *bush*, in Latin, *vepretum*, or *virgultum*; and I believe St. Jerome preserved the word *Saliunca*, in view to these lines of Virgil:

*Lenta salix quantum pallenti cedit olive,
Puniceis humilis quantum salionca rosetis.*

Saltwort. THE *Vulgate* preserves the word *Borith* in *Jeremiah*^d, and in *Malachi* translates it by *The fuller's herb*^e. It is called in *French*, *Soude*, i.e. *Saltwort*. It is used by burning it, and making a lye of its ashes, which being mixed with water, produces an oyl which is boiled and made into a salve. The fullers who whiten stuffs, often make use of it. St. Mark, to express the whiteness of the habit, in which JESUS CHRIST appeared at the transfiguration, says, that *no fuller on earth can make it whiter*^f.

Scarlet-tree.

Plate 26.

THE *Scarlet-tree*, in Latin *Coccus*, or *Coccus*, bears a fruit full of berries, like lentils; and in these berries are found worms, of whose blood the *scarlet* colour is made. The word *Coccus* is in Scripture sometimes taken for the tree itself, (as in *Leviticus*^g, where it is commanded that the lepers shall be sprinkled with the blood of the sparrows, with a nosegay made of *Hyssop*, *Cedar*, and *Scarlet*;) and sometimes for the berries which contain the *Scarlet*. The *Hebrew* gives it two names, *Tholaath*; that is, *a little worm*, (for the reason already given) and *Schani*. This last word may be derived from a verb which signifies *to repeat*; from whence the *Vulgate* derives it, and calls it, *Scarlet twice dyed*^h, which is the most beautiful colour, and the most valu-

^d ii. 22. Eng. Sope.

^f ix. 3.

^e iii. 2. Eng. Fuller's Sope.

^g xiv. 6. Vulg.

^h Exod. xxv. 4.

able. But some authors derive it from a verb, which signifies *to sharpen*, and pretend that the plant which bears scarlet berries has sharp leaves. Our *Holm-tree*, which has sharp leaves; and red berries, is somewhat like the *Schani* of the *Hebrews*.

Shittim-wood is that of which the Scripture ^{Shittim-} says, the ark was built. Interpreters render the wood. word, *incorruptible wood*; which is applicable to the *Cypress*, *Cedar*, *Box*, and several other trees.

Spikenard is both an *herb* and a *shrub*; and ^{Spikenard.} both produce leaves like ears of corn: For which reason it is called *Nardus spicata*, *eared Nard*, *Spikenard*. A name which is also given to *Lavender*, of which the oyl of *spikenard* is made. *Spikenard* itself produces an exquisite perfume; ^{Plate 26.} and to distinguish the true from that which is mixed, it is called *Pisticum*, a Greek word derived from another, which signifies *Faith*, or *Fidelity*. The Scripture often speaks of *Spikenard*, as of a precious perfumeⁱ.

THE *Sycamore*, which is a sort of *Egyptian* ^{Sycamore.} *fig-tree*, is a large tree. *Zacchæus* climbed up upon one to see JESUS CHRIST pass by^k. *Judea* was full of them. *Isaiab* makes the *Samaritans* speak thus, *The bricks are fallen down, but we will build with hewn stones. The sycomores are cut down, but we will change them into cedars*^l. What this arrogant language means, is easily understood. The fruit of the *sycamore* does not hang upon the branches, but immediately upon the trunk. It is very disagreeable, and is therefore given to heifers. *Amos* in his humility says, *I was no Prophet, neither was I a*

ⁱ Mark xiv. 3.

^k Luke xix. 4.

^l ix. 10.

Prophet's son; but I was an herdman, and a gatherer of sycomore-fruit^m.

Thistle.

THE *Thistle* is known to every body. It grows in fallow ground, and often in that that is plowed, where it choaks the good grain. It was an effect of God's cursing the earth, in punishment of the sin of man. Thorns also and thistles, says God to *Adam*, *shall it bring forth to theeⁿ.*

Turpentine-tree.

THE *Turpentine-tree* is a very beautiful one, and very common in *Syria* and *Palestine*. Its leaf resembles that of a *laurel*, and its flower is like that of an *olive*. Its buds, which are at first green, afterwards grow red, and are black when at their maturity. From this tree distills the *Turpentine*, which has so good a smell, and is so much esteemed. *Isaiah* describing the agreeable change which would happen to the *Israelites*, says, *She who was left desolate in the midst of the earth, shall be multiplied, and there shall yet be a tything in her; she shall return unto the Lord, and shall appear in glory, as the Turpentine-tree, and the Oak which spreads abroad her branches^o.*

Plate. 26.

Solomon's fleet brought to *Judea* from the *Indies*, some sorts of wood which the original text calls *Algummim* and *Almugim^p*, of which musical instruments were made. The *Hebrew* words shew that these sorts of wood will not grow rotten. *St. John* in the *Revelations^q* places what he calls *ligna thyina*, [*Eng. Thyine-wood*,] among precious merchandises; which, I believe, is what led the *Latin Interpreter* to make use of this expression in translating these

^m vii. 14.

ⁿ Gen. iii. 18.

^o vi. 12, 13. *Valg.*

^p 1 Kings x. 11.

^q xviii. 12.

words.

words. *Pliny* speaks of a tree which he calls *Thya*. These were certainly odoriferous sorts of wood, like those which to this day are brought from the *Indies*.

THE *Hyacinth*, or *Violet-tree*, is a *Spring-Violet*. violet, of a deep violet-colour. The word is also sometimes taken for a colour itself. The Scripture often speaks of it. It derives its name either from the flower I have just mentioned, or from a precious stone called a *Jacynth*, or *Hyacinth*, which is of a deep violet-colour.

Wheat, *Vetches*, *Vines*, and *Nettles*, are too Wheat. well known to detain us.

THE *Wild-vine* is in *Latin*, *Labrusca*. God Wild vine. complains that when he had cultivated his vineyard with all possible care, and expected that it should bring forth very good grapes, it brought forth *wild grapes* ^q.

THE *Willows* are very quick growers, and are usually planted by the water side. It was Willow. upon these the *Jews* hung their musical instruments in the time of their captivity. And *Isaiah* ^r, to express the ease with which God pours out his blessings upon the righteous, says, *They shall spring up as among the grass, as willows by the water-courses*.

THE *Latin* word *Lignum*, which signifies Wood. *Wood*, is sometimes taken in Scripture for a tree, as in the first *Psalms* ^t: *And he shall be like a Wood, tanquam lignum*; that is, *like a tree planted by the water-side*.

Wormwood is an herb well known for its bit- Worm- terness; which the Scripture applies different wood. ways. Thus for instance, God threatens *to feed his people with wormwood* ^t; that is, to chastise

^q Isa. v. 2.

^r xlv. 4.

^s V. 3. *Vulg.*
^t Jer. ix. 15.

them for their iniquities, with the most bitter punishments: And this is the reason why St. *John* says, that the star, whose fall was to fill all things with bitterness, was called *Worm-wood*^v.

Zizania.

Zizania are only mentioned in the Gospel^w. We cannot expressly tell whether the word signifies *Darnel*, or any other herb. But this is certain that it signifies a weed, which choaks good seed.

I SHALL conclude this chapter with explaining what St. *Jude* means by *trees of Autumn*^x. The Greek word properly signifies the end of autumn; and this Apostle speaks of trees which flourishing in that season, cannot bear good fruit, because the winter prevents its ripening. So that they can be only beautiful in appearance; may have leaves and flowers, but no fruit. And such are all seducers. The Apostle calls them *twice dead*, because the effort these trees make out of season, exhausts their strength, and kills them.

BUT I must add a word or two about the trees of *Pentapolis*, where formerly *Sodom* stood. There are few grow there, and such as do, bear a fruit which is beautiful in appearance; but, according to *Josephus*, is no sooner gathered, but it turns to ashes and smoak. These are remains of that terrible conflagration which consumed this infamous city. And the author of the book of *Wisdom* seems to allude to this miracle^y; for what is in the *Vulgate*, *Trees which have not a regular time to bear*, is in the Greek, *Trees which bear imperfect fruits*: And he is

^v Rev. viii. 11. ^w Matth. xiii. 25. Eng. Tares. ^x V.
12. *Vulg.* Trees whose fruit withereth, Eng. ^y x. 7.

Speaking of the trees in the neighbourhood of Sodom.

C H A P. IV.

Of Precious Stones.

IT is very difficult, not to say impossible, to know exactly the names of all the precious stones which are mentioned in Scripture. The *Jews* themselves acknowledge it, and the differences of the ancient interpreters, who have translated the *Hebrew* names, every one according to his own fancy, sufficiently shew it. And therefore the main business of this chapter shall be to discover what those precious stones were, which were in the high-priest's pectoral; for some few only excepted, all that are mentioned in Scripture, were in this ornament: And I shall mention only such things as appear to me to be nearest the truth. In general it may be observed, that the two things which make precious stones so much sought after, are their scarcity, and the matter of them. The more hard, clear, and free from stains they are, the more valuable they are.

THE high-priest's pectoral was a piece of embroidery of ten *French* inches square, enriched with twelve precious stones, placed three and three, on each of which was written the name of one of the tribes. *Moses* himself sets down both the order and names of these precious stones; but he neither distinguishes their colours, nor gives any account of their properties:

Perhaps,

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Perhaps,

Perhaps, because it was of little importance to the *Jews* to know them; or because, the bare naming them was sufficient to make them known, since they were exposed to the sight of all the world. There is a tradition among the *Jews*, that each stone was of the same colour with the standard of the tribe whose name it bore. But I treat more at large of this in my work *upon the temple of Jerusalem*^z, in speaking of the tabernacle, and every thing that was appointed for the worship of God. Nor shall I here detain the reader with an account of the wonders which some authors vent about the properties of these precious stones. If they are not fictions, there is at least very little solidity in them. I shall only endeavour to find out what *Greek* and *Latin* names answer to the *Hebrew* ones, which *Moses* has given to these stones.

St. *John* speaks of twelve precious stones in the *Revelations*^a, and names them; and if it were certain that he had those of the high-priest in view, and followed the same order in naming them as *Moses* had done, the thing were easy: But he reverses that order, and does not appear to allude at all to the pectoral. And it is the same thing as to the passages in *Ezekiel*^b; for as St. *Jerome* very well observes, *If we compare both the precious stones and their order, in Exodus, and in the Revelations, in Isaiah and in Ezekiel, we shall not be at a loss to find out the differences which confound both commentators and readers.*

It is indeed granted, that an error in this case is a very slight one; but still whoever does

^z *De tabern. lib. 3. c. 8. § 4.*

^a *xxi. 19, 20.*

^b *Chap. i.*

err,

err, is guilty of what it is always good to avoid. And I shall therefore borrow what assistance I can in this matter from *Braunius*, who has written an accurate treatise *upon the habits of the high-priest, and other Hebrew priests*; and shall begin with giving the names of these twelve precious stones, according to the order in which they were placed upon the High-priest's pectoral. In the

First rank were, 1. ODEM. 2. PITHAH.
3. BAKEKET.

In the Second, 4. NOPHEC. 5. SAPHIR.
6. JAHALON.

In the Third, 7. LESHEM. 8. SCHEBO.
9. ACHLAMA.

In the Fourth, 10. TARSCHISCH. 11.
SCHOHAM. 12. JASPEH.

1. *Odem* ^c. The first consonant of this word *Odem* is *Aleph*: So that the root is *Adam*; and therefore *Odem* may signify a *diamond*, which is commonly called *Adamas*, an *Adamant*. This etymology differs much from the account given of it in the *Vulgate*, which derives this word from the *Greek*; and it is pretended, that it signifies *Invincible*, because no art we can find, can break it; and this is what *Pliny* says of it; but our jewellers are not of that opinion. And if without laying any stress upon the likeness of the words *Odem*, *Adam*, and *Adamas*, we enquire into the signification of them, we shall find that *Adam* signifies *to be red*, which has given occasion to the *Greeks* to translate it by the name of *Pyropos*, and to the *Latins*, to call

ε Exod. xxviii. 17. Eng. A Sardius.

it *Sardius*, which we call a *Sardonyx*. There are several sorts of them: The *male Sardonyx*, which is of a deep red; the *female Sardonyx*, which is of a bright red; and the *Cornelian*, which is of a pale red. It is pretended, that the *Sardonyx* took its name from *Sardinia*, where it is found; or from its resemblance to a fish called *Sardius*, which when salted is red like a salmon. But *Braunius* derives the word from *Sered*, which in *Hebrew* signifies the red colour: Which is thought to have been the colour of this stone. The proof that is given of it is, that it is said in the *Revelations*^d, that *the face of him that sat upon the throne, was like a Sardonyx*; which the ancients explain of God in his anger; *whose face, say they, is then like fire.*

Pithab.

2. *Pithab*. All interpreters agree with *Josephus*, the LXX and the *Vulgate*, in explaining this of the *Topaz*: But it is the unanimous opinion of the ancients, that the *Topaz* was green, and much of a pear-colour, or as others, of a glass-colour, which is a sort of green. The Rabbins also agree that the *Pithab* was of a green-colour. It is called *Cusch* in the book of *Job*^e, and it is well known that *Arabia* was called *Cusch*; and authors agree that there is in *Arabia* an island formerly called *Chitis*, which is now called *The isle of Topaz*, either on account of the great quantity of these precious stones which are brought from thence; or else perhaps the island might give the *Topaz* its name. But however that be, it is certain our *Topazes* are different from those of the ancients; for ours are all of a gold-colour.

Bareket.

3. *Bareket*^f, according to the LXX. *Josephus*, and the *Vulgate*, is an *Emerald*. One

^d iv. 3.

^e xxviii. 19. *Eng.* The topaz of Ethiopia.

^f *Eng.* The Carbuncle.

of the properties of the *Emerald* according to *Pliny*, is, that it gives a fire which neither flambeaux, nor the sun itself can put out : And thus the name which *Moses* gives it, signifies *to sparkle*, or *to glitter*. The *Emerald* is green, but there are several sorts of them. *St. John* in the *Revelations* compares the rainbow to an *Emerald*, because green is the predominant colour in it ; and *Pliny* observes that this stone is in perfection when it is of the colour of the sea. But in the same place of the *Revelations* where the throne of God is described, *St. John* puts three precious stones into the rainbow ; the *Emerald*, which is of a green colour, the *Sardonyx*, which is red, and the *Jasper*, which is of a sky-blue. *St. Jerome* pretends that this *Jasper-stone* in the *Revelations*, is the same which is called in *Exodus* *Jaspeh*, which we shall examine into hereafter ; but must observe here, that it is certain from this passage, that this stone must have been of a blue colour.

4. *Nophec*^h is, according to both the *Greeks* *Nophec*. and *Latins*, a *Carbuncle*. It has the brightness and colour of a flaming coal, which has given it its name in the *Greek* language, as well as the *Latin*. The most beautiful of them must, according to *Pliny*, have pretty much of the *Amythyst*, which is of a violet-colour : The *French* call them *rubis*. It is proper to observe, that in that passage of the *Revelations*, where *St. John* speaks of a precious stone which he calls *Chalcedonius*ⁱ, it ought to be read *Carcedonius*; that is, of *Carthage* : For, there is not one word said of the *Chalcedon* in ancient authors;

Carcedonius

^g iv. 3.
Eng. A Chalcedony.

^h Eng. An Emerald.

ⁱ xxi. 19. *Vulg.*

but

but they often speak of the *Carcedon*, which is a sort of *Carbuncle* which had its name from its being brought from *Carthage*, which is called in Greek *Carcedon*. The copyists might easily mistake *Chalcedonius* for *Carcedonius*. There is also a third sort of *Carbuncle* which is called a *Granet*, because it is like the seed of a pomegranate.

Sapphire:

5. THE *Sapphire* has preserved its name in all languages. It is of a blue-colour, according to *Pliny*, and the Scripture agrees with him in it, as appears from that passage in *Exodus*^k, *And they saw the God of Israel, and there was under his feet, as it were a paved work of sapphirestone, and as it were the body of heaven in his clearness.* *Ezekiel*^l also compares heaven, which he calls, *The throne of God*, to a *Sapphire*. And the *Sapphire* is likewise compared in Scripture to veins full of blood, dispersed all over a very fair body, which we know appear to be of a deep blue, and look very beautiful. To which, as *Braunius* ingeniously observes, *Jeremiah*^m does without doubt allude, when describing the *Nazarites*, he says, *They were purer than snow, they were whiter than milk, they were more ruddy in body than rubies, their polishing was of sapphire.* For this is a description of a fine body which is fair, and full of veins, which are full of blood. And there is a passage in the *Canticles*ⁿ, which is very like this. The spouse says of her beloved, that *his belly is as bright ivory overlaid with sapphires*: That is, the whiteness of his skin was heightened by his veins which were of the colour of *Sapphires*. Some of these stones have sparkles of gold in-

^k xxiv. 10.

^l i. 26.

^m Lam. iv. 7.

ⁿ v. 14.

termixed with the colour of them; but they are not so bright as the others, and cannot be cut. *Job* seems to speak of them, when he says, *Its stones are sapphires, and its earth gold*^o. The *Hebrew* has it, *Its stones are sapphires, its dust of gold*.

6. *Jahalon*^P *Josephus* will have to be the *Sap-Jahalon* phire; but the *LXX* and *Vulgate* take it for the *Jasper*; and *Braunius* explains it of the *Diamond*. His reasons are, *First*, That it is by no means probable, that the *Diamond*, which is the most beautiful precious stone, should have no place in the high-priest's pectoral; which it has not, if *Jahalon* does not signify a *Diamond*. And *Secondly*, That the etymology of it shews it to be the *Diamond*. The word *Jahalon* comes from a verb which signifies *to break in pieces*. Now it is well known, that the *Diamond* easily breaks all other precious stones, though it is itself easily broken to pieces with a hammer. Nothing therefore is less true, than what the ancients believed, namely, that the anvils upon which *diamonds* were laid and struck with violence, flew into pieces, while the *diamonds* continued whole. And *Braunius* brings likewise another proof, to shew that the *Diamond* could not be unknown in the time of *Moses*; which is this: It is certain, says he, that the precious stones which the high-priest wore were engraved, they had each of them the name of one of the tribes upon it; and there is no such thing as engraving any precious stones but with a *Diamond*, or *Diamond-powder*. But this argument is not without an answer. The ancients had a powder called *Semir*, with which they po-

^o xxviii. 6. *Vulg.*
^P *Eng.* A *Diamond*.

lished and engraved their precious stones. We shall speak of it a little lower. The authors who mention it, do not speak of it as if it were a *Diamond*. St. *John*, when he reckons up the precious stones, wherein he seems to allude to those of *Aaron*, says nothing of the *Diamond*; and it may therefore be doubted whether *Jahalon* be that stone. And I as little think it to be the *Jasper*, which can be nothing but the *Jaspeh* of *Moses*.

Lefchem.

7. *Lefchem*^a is the name of a precious stone, which we no where find but in the description of the pectoral. Interpreters take it for the *Lynxstone*, or the *Lyncurius*. It is said, that the urine of the *Lynx* forms a precious stone in the earth; but this has all the appearance of a fable. Some think it is *Amber*, and the *Latins* call'd it *Ligurius*, because they thought it grew in *Liguria*; but *Braunius* will have the *Lefchem* to be the *Jacynth*, which derives its name from a flower, of its own colour. St. *John* indeed speaks of the *Jacynth*, and if he alluded to the stones in the pectoral, the *Lefchem* can be nothing but the *Jacynth*. There are of them of several colours; the most common ones are of a gold-colour, very like that of amber.

Schebo.

8. *Schebo* is no where mentioned but in *Exodus*. Interpreters translate it *the Agate*. They are very common stones, in which nature seems to divert herself with the different things she imprints upon them. Their *Hebrew* name may be derived from *Akud*, which signifies *speckled*. *Braunius* thinks the *Schebo* is the *Beryl* of St. *John*. The *Beryl* is green, but there are some of them which incline to the gold-colour, and

^a Eng. *A Ligure*.

are not so bright as the others. They are always cut with six angles, to give them the greater life.

9. *Achlama* is taken for the *Amethyst*. *Pliny* *Achlama*: says it is a violet inclining to a wine-colour. The *Greeks* call it *Amethyst*, from a pretended quality they attribute to it, of guarding *against drunkenness*. *St. John* names the *Amethyst*, and it is most probable that it is the *Achlama* of *Exodus*.

10. *Tarschisch*^r is translated by the LXX the *Tarschisch Chrysolite*, when they speak of the pectoral: But in other places they render it the *Carbuncle*. From whence it appears that these *Interpreters* were not very sure of their having the true names of these stones; unless it be rather said, that the *Pentateuch* and the rest of the Bible were not translated by the same persons. This is the stone which *St. John* calls the *Chrysolite*, if he had any view to the pectoral of the high-priest. Its name itself shews its colour; it inclined to a gold-colour, and is what we call a *Topaz*, which is very different from the *Topaz* of the ancients which was green, as has been shewn. The word *Chrysolite* may indeed have been a general name applicable to all precious stones, which inclined to a gold-colour: But that does not imply that it was not given to such particular ones, as having no other colours mixed with it, shine like pure gold. There are some passages in Scripture which seem to prove, that this was the true colour of the *Chrysolite*. *Then I lift up mine eyes, and looked, says Daniel*^f, *and behold a certain man cloathed in linen, whose loins were girded with fine gold of Uphaz: his body*

^r Eng. *A Beryl*.

^f x. 5, 6.

also was like the Chrysolite[†], (the Hebrew has it, like the *Tarschisch*) and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass. By all which *Daniel* means nothing more than this, that all the body of him who appeared to him, was like the purest and best polished gold. And the same thing is also proved by the *Canticles*[‡], *His hands are like balls of gold, and are full of Tarschisch*: That is, the multitude of precious stones he has upon his fingers, make his hand look like one ball of gold: And these stones must therefore have been of a gold-colour.

THE word *Tarschisch* is, according to some, one of those names which was given to the sea, as has been observed; and this gave occasion for the conjecture, that the stone we are speaking of, was of the colour of the sea. But I rather think it the name of a country. It is certain that in *Solomon's* time there was a country in the *East* which was called *Tarschisch*, from whence that Prince's fleet brought a great deal of gold, and other very precious merchandizes. And perhaps it was from thence that the *Chrysolites*, which were of the colour of gold, which abounded in this country, derived their name. It is true, that there is also a city called *Tarsis* in *Spain*, but it was not built till after the death of *Moses*, by the *Canaanites*, who after they had been driven out of their own country, passed into *Africa*, *Spain*, and other countries.

Schoham. II. *Schoham*[‡], is a term which the LXX vary very much in translating. In *Genesis* they translate it *Topaz*, which is of a wart-colour;

[†] Eng. like the Beryl.

[‡] v. 14. *Vulg.*

[‡] Eng. An Onyx.

in *Exodus*, they render it sometimes an *Emerald*, sometimes a *Beryl*, and sometimes a *Sardonyx*. In *Job* the word is by them rendered an *Onyx*, and in *Ezekiel*, a *Sapphire*. But the *Vulgate* always translates it *Onyx*. It is a precious stone, which is of a whitish colour like that of a man's nails, from whence it takes its name. *Braunius* thinks it is the *Sardonyx*; (a word compounded of *Sardius* and *Onyx*) which according to *Pliny*, is a precious stone of a flesh-colour, inclining to white. *St. John* names it, and if his design was to speak of the high-priest's precious stones, this is the only name which can agree with that of which we are now speaking. It may indeed be objected against this opinion of *Braunius*, that the Scripture always places *Schobam* among precious stones, as in *Job*, and *Ezekiel*; whereas *Pliny* testifies that the *Sardonyx* was very little esteemed. But to this it may be replied, that it is well known that precious stones are of no value in themselves, and that it is only the scarcity of them, or the different esteem men have for them, that gives them any. Besides, it appears by the testimony of many authors, that the *Sardonyx* has always been ranked among precious stones.

12. *Jaspeb**, is in the *Septuagint* the *Onyx*, *Jaspeb*. and in the *Vulgate* the *Beryl*. The *Beryl* according to *Pliny* and *Solinus*, has a great deal of relation to the *Emerald*. There are some of them that are blue and violet-colour. *St. John* reckons it to be one of the foundations of the heavenly *Jerusalem*, but he likewise puts the *Jasper* with it. *Braunius* is surprized, that people have not seen that the *Jaspeb* of the pectoral can be nothing but the *Jasper*. It is a stone of a bright green; or as some call it, of

* *Eng.* The Jasper.

† *Rev.* xxi.

a *spring-colour*. Some of them are spotted with different colours; and from hence it is that one sort of marble is called *Jasper*. But the *Vulgate* translates the *Jaspeh* by the *Beryl*, both in *Ezekiel*, and *Exodus*; and will have it, that the *Jahalon* of the pectoral is the *Jasper*.

To which we shall now add a word or two concerning the twelve precious stones which *St. John* makes to be the foundations of the heavenly *Jerusalem*. We have seen that what he calls *Chalcedonius*, is a *Carbuncle*, and that the *Agate* of the common interpreters is the *Beryl*; and consequently, that if *S. John* intended to name the stones of the pectoral, the *Jahalon*, instead of being the *Diamond*, must be the *Topaz*, which he calls *Chrysofusus*. And this being supposed, there is no difficulty in the rest. But that the matter may appear more clearly, I shall apply the *Greek* names of *S. John* to the *Hebrew* ones of *Moses*.

JASPEH,	} That is,	The <i>Jasper</i> ,
SAPHIR,		The <i>Sapphire</i> ,
NOPHEC,		The <i>Carbuncle</i> ,
BAREKETH,		The <i>Emerald</i> ,
SCHOHAM,		The <i>Sardonyx</i> ,
ODEM,		The <i>Ruby</i> ,
TARSCHISCH,		The <i>Chrysolite</i> ,
SCHEBO,		The <i>Beryl</i> ,
PITHAH,		The <i>Topaz</i> ,
JAHALON,		<i>Chrysofusus</i> , a green inclin-
LESCHEM,		The <i>Jacynth</i> , (ing to a gold
ACHLAMA.		The <i>Amethyst</i> , (colour.

S. John, we see, makes no mention of the *Diamond*. It is indeed often mentioned in the *Septuagint*, and

and the *Vulgate* : They take it for the *Samir* of the *Hebrews*, of which the *Greeks* have made *σμίγς* ; but this word can signify nothing but a stone that is extremely hard. *They made their hearts*, says *Zechariah* ², as a *Diamond* ; but in the *Hebrew* it is as *Samir*. Of this stone a powder was made, which according to *Dioscorides*, *Hesychius*, and other authors, the lapidaries made use of to polish their precious stones with : And this is what gave occasion to people to take the *Samir* for the *Diamond*.

Of Pearls.

THE ancient versions of the *Old Testament* make no mention of *Pearls* ; and the *Vulgate* mentions them but once, and then improperly ^a. But they are spoken of in the *New Testament*, and it is surprizing, either that the Prophets should not have known them, or that they should not have spoken of them. And therefore *Bochart* pretends, that neither of these things is true; and blames the interpreters for not having translated those *Hebrew* names by *Pearls*, which agree with no other precious stones but them. Some of the passages which prove his remark, are these : The country of *Havila* is described in *Genesis* ^b by the quantity of *Bedolach* it abounds with. This interpreters have translated *Bdellium*, which signifies a certain black tree, which yields an odoriferous gum; and others have taken it for *Cbrystal*; but there is no room to doubt but that *Bedolach* signifies *Pearls*, since the country of *Avila*, or *Havilah*,

^a vii. 12. *Vulg.* The English runs, As an Adamant-stone.

² Prov. xxv. 12. *Eng.* An ornament.

^b ii. 12.

is the place which most abounds with them of any place in the world. For the red-sea, by which I understand not *The Arabian Gulph* only, but also the *Persian* sea, is so fruitful in *Pearls*, that they were called by the ancients, *The precious stones of the red-sea*. Again, in *Numbers* ^c, the manna is compared to *Bedolach*, because of its roundness and whiteness. And are not these the two things that are most remarkable in a *Pearl*?

IN the book of *Esther*, the *Hebrew* text among the other precious stones with which *Ahasuerus's* hall was paved, speaks of the *Dar*, which the *Chaldee Paraphrase* calls *Dura*, and the *Vulgate* takes it for a *precious sort of marble*; but it ought to be translated *Pearls*. For besides that the etymology of this word, which signifies *round*, has a great deal of relation to it: The word *Dar* in *Arabick* signifies a *pearl*.

THUS in the books of *Job* ^d and *Proverbs* ^e, the *Peninim* are put among precious things, and they can only be understood of *Pearls*. For *First*, This word is always found in the plural number, and it is well known that bracelets and necklaces cannot be made without more *Pearls* than one. And *Secondly*, *Pearls* are fished up, and drawn out of the sea. When therefore *Job* ^f says, *Extractio sapientiae præ Peninim*, it is much more natural to translate it, *It is a greater treasure to get wisdom, than to fish up pearls out of the bottom of the sea*; it is, I say, much more natural to translate it so, than to render it as the *Vulgate* does, *Wisdom is drawn from secret things*.

^c xi. 7.

^d xxviii. 18. *Eng.* Rubies.

^e viii. 11. *In the English*, Rubies.

^f xxviii. 18. *The English runs*, The price of wisdom is above rubies.

The same may be said of that passage of *Jeremiah* ^g, *Whiter than snow, redder than ivory* : Or, as some versions have it, *more sparkling than carbuncles*. *Peninim* here can signify nothing but *Pearls* ; for the Prophet is here exaggerating the whiteness of the *Nazarites*, which he compares to every thing that is white in nature, as snow and milk ; and *Pearls* ought not therefore to be forgotten. What has deceived the interpreters is, that the word *Adam* is joined by the Prophet to *Peninim*, and that word signifies *red* ; but they did not consider, that this word does also signify *to be very white*. Of this we need no other example than that which is said in *Leviticus* ^h of the leper, who is called *white*, and *Adamadmeth* that is *exceeding white* ; for that is the colour of a leper. And when the spouse in the *Canticles* is said to be *white and red*, this expression signifies no more than that he was *perfectly white*, or fair. In *Arabick*, which is a dialect of the *Hebrew*, *Adam* signifies *to be white*.

BUT to return to the passage in *Esther*, the word *Dar*, which the *Vulgate* takes for *Marble*, is in the *Greek* version rendered *Pinicon*, which comes from *Peninim*, and is always understood by the *Greeks* of *Pearls*. And it is not so very extraordinary a thing for *Ahasuerus's* hall to have been paved with *Pearls*, since *Pliny* says plainly, that *Pompey* had a cabinet all of *Pearl* ; and *Seneca* complains, that *they walked upon Pearls*.

AND that nothing may be omitted upon this subject, there yet remains another precious stone to be considered, which is that which *Ezekiel*

^g Lam. iv. 7. *Vulg. Eng.* More ruddy in body than rubies.

^h xiii. 19.

says the *Tyrians* brought, and which he calls *Chodchod*ⁱ; and it is also mentioned in *Isaiah*^k. But the word is translated very differently. Some take it for the *Ruby*, others for the *Jasper*, and others for the *Sapphire*.

THE Eastern ladies formerly wore several sorts of precious stones about their heads, which are called in *Hebrew*, *Nesamim*. This the *Latins* translate, *Inaures*, which properly signifies *ear-rings*; but the *Hebrew* signifies in general any ornament, that was hung upon any part of the head, whether the *ears*, *nose*, or *forehead*. They wore some of these ornaments hanging down their faces; of which *Ezekiel* speaks^l, when he says, *I will put a jewel on thy forehead, and ear-rings in thy ears*. *S. Austin* says, it was customary among the *Moors*, to hang rings like our ear-rings, at their noses; which is also practised by the *Arabians*.

CHAP V.

Of the Heavens, Earth, Metals, Spices, Food, Grain, Bread, Meats, Habit, Houses, and Furniture.

THIS chapter contains remarks upon many things mentioned in Scripture, which will be useful in clearing up many difficult passages in it. The chief design of the Scripture is to instruct mankind, not in vain and useless know-

ⁱ xxvii. 16. *Eng. Agate.*

^k liv. 12. *Eng. Agate.*

^l xvi. 12.
ledge,

ledge, but in the knowledge of salvation. This is the only science we are to search for in it. When it speaks of other things, it accommodates itself to sensible appearances; to common language, and to the ideas of the people; and does not concern itself to explain things with a philosophical exactness. Thus it calls the sun and the moon *two great lights*^m, though the moon be much less than many of the stars; because her nearness to us makes her appear bigger than theyⁿ. And the authors of the sacred books have followed that opinion concerning the stars, which was the opinion of the people in the first ages; which made S. Jerome^o say, *The holy Scripture speaks of many things, not as they really are, but as they were thought to be, at the time when these books were written.*

It's certain the heavens are fluids; were they not so, we could neither conceive, nor account for, the motions of the planets; nor how the comets could come nearer to, or remove farther from, us. And yet Job^p says, *Thou hast perhaps with him formed the heavens, which are as solid as molten brass*; or as the Hebrew has it, *Hast thou with him spread out the heavens, which are joyned to the clouds, and which are as a molten looking-glass*? Which expression is founded upon the manner in which the heavens appear to us, when the sky is clear. For it looks like a vaulted roof, in which the stars are fixed; and it exactly resembles that polished metal of which the looking-glasses of the ancients were made. And it is in conformity to this opinion, that the LXX tran-

^m Psal. cxxxvi. 7. ⁿ See the system the ancient Hebrews received in Calmet's Dissertations, Vol. I. Diff. 32.

^o Com. in Jerem. c. xxviii.

^p xxxvii. 18. Vulg.

state the *Hebrew* word which signifies *the expanse of the heavens*, or rather *the heavens*, which in their extent encompass the universe, by that of *Stereoma*, in *Latin Firmamentum* : As if this vault of heaven, which reason demonstrates to be fluid, were as solid as a metal. Whence it is that we also call the heavens, *The Firmament*.

THUS we often find in Scripture, that there are waters above the heavens and the firmament. God, says *David*, *stretcheth out the heavens like a curtain, and layeth the beams of his chambers in the waters* ⁹. Which signifies no more than that the rain falls down on the earth from heaven. The Scripture does not concern itself to explain how the rain is formed ; it does not so much intend to teach us curious things, as to feed our hearts with the love of God. It is given to all mankind ; to persons of an heavy understanding, as well as to the polite ; and therefore it accommodates itself to the most popular ideas. For instance, It speaks of God as of a common workman, who first makes the earth, and then lays it as the foundation of the rest of his works ^r. It does not enter into the questions of the systems whether the earth moves, or is at rest ; whether the sun moves round the earth, or is fixed. It speaks of this planet according to its appearance to sense, and as it seems to move. In one place it is compared to a giant ^f, who takes wide steps ; and in another says, it is said to have *stood still* ^t to give *Joshua* time to pursue his victory. In like manner, the men who are most persuaded that it is the earth which moves, and that the sun does not move round it, do yet speak in the common language.

⁹ P^{sa}l. civ. 2, 3.

^f P^{sa}l. xix. 4.

^r Job xxxviii. 4, &c.

^t Josh. x. 12.

And for this reason, the *Vulgate* gives the planets no other names but those the *Heathens* gave them: If it had given them others, it would not have been intelligible. But the Scripture sometimes raises its stile, and adorns it with figures. It speaks of treasures, where God keeps the winds *shut up* *, and lets them out, at his pleasure. It gives life to inanimate things †; knowledge, and a sort of reason to animals ‡. It says that the blood is the same thing as the soul, or the life, of animals.

I SHALL not here enter into the questions, whether the serpent did not creep upon his belly before God cursed him, after he had occasioned the fall of man; or whether the rainbow did not appear in the world, before the deluge; or whether the secret *Jacob* made use of, to make the sheep bring forth lambs of several colours, was natural or miraculous. Because, the serpent might always have crept, and God might have made his way of going, the symbol of his curse; *Moses* may have said, that the rainbow was not fixed in the sky till after the deluge, because it then began to be the *sign* of the covenant, which God made with men; and *Jacob's* rods might have acted upon the lambs, which were as it were a part of the mothers which bore them, by the impresson they might make on the imaginations of the ewes.

Of Metals.

Gold has different names in Scripture, and *Gold* these names shew either the goodness, the purity, or the colour of this metal, or the places

* P^{sa}l. cxxxv. 7.

† P^{sa}l. cxiv. 3.

‡ P^{sa}l. cxlviii. 10.

from

from whence it is brought. These names are,
 1. *Tob*^x, which signifies *good*. 2. *Tbaor*, which is applied to refined gold. 3. *Sagur*^y, which signifies a thing that is hid, on account of its value. The LXX translate it *pure gold*. 4. *Muphaz*^z, which signifies either the glittering of gold, or a place called *Upbes*, from whence the *Hebrews* had it. The LXX translate it *tried gold*. 5. *Mesukak*^a, which is the gold with which walls are gilt; the *Greek Interpreters* translate it *gold of Mophaz*, and the *Latin*, *gold of Ophaz*. 6. *Schacut*^b, which signifies *beaten gold* according to the LXX, or *goldwire*, or *thread*. And, 7. *Parvain*^c is thought to have been a country from whence gold was brought, which might have been the island of *Taprobanes*, which we call *Sumatra*: It abounds with gold, and may have been the *Ophir of Solomon*.

Copper.

OF *Copper* there are several sorts. The *Oribeau*, or *Tinsel*, in *Latin* called *aurichalchum*, is a sort of *brass*, or *yellow copper*, which is easily extended, and of which plates and leaves are made, which look like gold. Some make a distinction between the two words, *aurichalchum* and *orichalchum*; they take the latter to signify *copper*, or *brass*, which is taken out of the mountains; (*Oros* in *Greek* signifying a *mountain*;) and by *aurichalchum* they understand a mixture of *brass* and *gold*. But nevertheless there may be no other difference between them, but that of the pronunciation of the *o* and the *au*.

IN the *Revelations*^d the *Greek* word *Chalcolibanus*, is in the *Vulgate* translated *aurichalchum*.

^x Gen. ii. 12. ^y Job xxviii. 15. ^z Jer. x. 9.

^a Perhaps gold of Ophir is meant, Job xxii. 24.

^b 2 Chron. ix. 15.

^c 2 Chron. iii. 6.

^d i. 15. and ii. 18. Eng. Fine brass.

It is very probable it was a very fine sort of *brass* which was taken out of the copper-mines in mount *Libanus*. But others are of opinion, that the word *Libanus* shews the colour of the metal, (*Laban* in *Hebrew* signifying *white*) and that *Chalcolibanus* was therefore a mixture of *copper* and *silver*, which make a white metal^e; but the application of it by *S. John*, implies it must have been a red metal, and of a fiery colour.

Electrum. Formerly the *Greeks* made a metal *Electrum* by putting one fifth part of silver to four fifths of gold, which they call *Electrum*. And the same name is also given to *amber* and *chrystal*. In *Ezekiel* ^f, the *Hebrew* word *Hasmal*, is translated into *Greek* by *Electrum*; but we can understand no more by this passage, than a metal which *shines when it is in the fire*, as the Prophet speaks; which could not be *amber*, because it melts; nor *chrystal*, because the fire takes away its clearness. But *Bochart* is of opinion, that the word *Hasmal* cannot be understood of the metal called *Electrum*, but rather that it ought to be translated *aurichalchum*. And his etymology of it favours his conjecture. He makes it to come from *Melal*, which in the *Chaldee* language signifies *gold*, and *Nachas*, which in *Hebrew* signifies *brass*: Of which *Nechasmelal* one may easily make *Hasmal*. Besides, he quotes ancient authors which assure us, that the *Babylonians* had a very shining and pure sort of copper,

* Our author in his last treatise *De Tabern. &c.* receives this opinion as the best, though he seems here to say the contrary. V. *De Tabernaculo*, l. 2. c. 1. Sect. 3. To which we may add, that he understands the two vessels mentioned, *Ezek. viii. 7.* (and said in English to have been of fine copper) to have been made of *Corinthian brass*. *ibid.* ^f i. 4.

which was never subject to rust, and could hardly be distinguished from gold, and might therefore very well be called *Aurichalcum*.

Antimony. IN the *Vulgate* mention is made of *Antimony* ^g. The LXX call it *σιμψις*, and the Hebrews *Puch*, which signifies *paint*. It is a whitish shining stone, which is found in silver mines, and of which women made their paint, not to make their faces whiter, but to make their eyes blacker. In the old Glossaries, *Stibium* signifies a blackish colour. Women formerly made use of *vermilion* to redden their cheeks and lips; of *white lead*, to make their faces and necks look white; and of *antimony*, to make their eyes black; which *S. Jerome* calls *orbes stibio fuliginatos* ^h. One of *Job's* daughters is called *Cornustibium*, in the Hebrew, *Kerenhapuch* ⁱ. Now the Hebrew word *Puch*, as I have said, signifies *Antimony*, which was made use of to blacken the eyes; and the word *Keren* signifies *eyes*, or *rays*, whence comes the verb *Karan*, *To cast dazzling rays like horns*. Perhaps *Job's* daughter was remarkable for black eyes.

Nitre. *Jeremiah* speaks of *Nitre*, as of a thing proper to wash and take out spots with. *Though*, says he, *thou wash thee with nitre* ^k. The learned ask whether this *nitre* was not *salt-petre*; but it is by no means probable. The use of *salt-petre* is a new discovery for the use of guns, which the ancients knew nothing of; and we must therefore understand some other sort of salt by this *nitre*.

^g 2 Kings ix. 30. Depinxit oculos stibio. *Vulg. English.*
Painted her face. See the Margin of the English Bible.

^h Letter to Furia.

ⁱ Job xlii. 14.

^k ii. 22.

Of Habits.

I HAVE already in the former part of this work, spoken of the habits of the priests, and also of private persons, so far as the law commanded them to be made after such or such a manner : And therefore my only business in this place is to describe the different sorts of stuff of which they were made. Some were made of square pieces, or net-work, or round pieces like eyes, or collets of rings. It is of one of these stuffs that we are to understand what is said of *Solomon's wife*¹, *The king's daughter is all glorious within, amidst the gold-fringes, and other ornaments with which she is surrounded.* Where what is in the *Latin*, *In fimbriis aureis*, may be otherwise understood in the *Hebrew*. The word which we translate *Fringes*, signifies an *habit of collets* ; that is, made of a stuff cut into little pieces in the form of collets. There was a great deal of gold in these habits, and it was difficult to pierce through them. *Saul* had one on, when he lost his battel with the *Philistines*, and this is the reason why he could not kill himself; for instead of *Danger presses hard upon me, Tenent angustie*, as it is in the *Vulgate* ; the *Hebrew* has it, *This robe of gold-stuff hinders me, and my life is whole in me*^m ; which made him desire the *Amalekite* to kill him.

THERE were other stuffs called *Choscheb*ⁿ ; which word shews that a great deal of art and application was necessary to make them. They

¹ Psal. xlv. 13. *Vulg.*
our English Bible.

^m 2 Sam. i. 9. See the margin in

ⁿ Exod. xxxviii. 23. *English*, A cunning workman.

were

were woven with several threads of different colours, and adorned with variety of figures. These are what the *Vulgate* calls *Polymites* ^o; that is, *shaded with colours*. The *Vulgate* also calls them, *Feather-work* ^p; a name which signifies a work of several colours agreeably diversified.

THE same name is likewise given to another sort of work called *Rochem* ^q, from whence comes *Rekamet*; and it is from this word, that the *Italians* have their *Recamare*, which signifies to *embroider*. Nevertheless, *Choscheb* and *Rochem* differ in this, that *Choscheb* signifies rather an *embroidered piece of work*, and *Rochem* a *wrought one*. Some will have it that the *Phrygians* were the inventors of embroidery, which was therefore called by the ancients, *Phrygian-work*. But wrought works are much more difficult to make than embroidered ones; and therefore they were ranked among those things which they called *Coscheb*; that is, which required a great deal of application.

THE habits which the *Hebrews* call *Passim*, such as *Joseph's* was ^r, (which the *Vulgate* calls *Polymite*) were made of several pieces of different colours, artfully intermixed. Such were the habits of those *Gauls*, of whom *Virgil* ^s says, *Virgatis lucent sagulis*, that their cassocks were striped. *Tibullus* ^t also speaks of the same dress: Which may serve to explain that passage in the *Song of Songs*, where *Solomon* speaking of the beauty of the spouse, says, *The hairs of your head*

^o Gen. xxxvii. 3.
work.

^q Exod. xxxix. 29. *English*, Needle-work.

^r Gen. xxxvii. 3.

^s *Lib. 2. Eleg. 2.*

^p Exod. xxvi. 1. *English*, Cunning

^t *Æneid. l. 8. l. 660.*

is as the king's purple, mixed with canals or stripes ^v:

That is, that the tresses of her hair were as agreeable to look at, as the stripes of the royal purple. The *Hebrew* word *Rebeth* signifies *Galleries, Canals, or Roads*. The new *French* Interpreter translates this passage thus: *The hairs of your head are as the king's purple fastened together, and twice dyed in the dyer's pipes*. But the sense he gives the place is not so natural. What the *Vulgate* calls *Byssus retorta* ^w, may signify in the *Hebrew*, *A six-threaded stuff*.

BUT I shall not spend time here in any thing but what is really difficult. And therefore I shall not, for instance, say any thing of the habits of the first men, which were in the first place, leaves of trees, and then skins of beasts. It appears by the *Epistle to the Hebrews*, that the latter were the habits of the Prophets. *They wandered about in sheep-skins and goat-skins* ^x. The word *Melote*, according to *Suidas*, signifies *a sheep-skin*.

Wool and *Flax* were the most common matter of the stuffs the *Jews* wore, and there was great plenty of them in their country. *Hemp* and *Flax* are very different from one another; the latter is called in *Hebrew* *Schesch* ^y, or *Bad* ^z, which the *Greeks* translate *Byssus*; and the *Vulgate* preserves this word ^a, though it sometimes calls it *Linum* ^b. Some will have it, that there are several sorts of it. *Cotton* is called, *Linum xilinum*, because it is a tree which bears it in its

^v vii. 5. *Vulg.* Thine head upon thee is like Carmel, and the hair of thine head like purple; the king is held in the galleries. *Eng.*

^w Exod. xxvi. 1. *Vulg.* Fine twined linen. *Eng.*

^x xi. 37.

^y Exod. xxv. 4.

^z Exod. xxviii. 42.

^a Exod. xxvi. 1. *Vulg.* Linen. *Eng.*

^b Exod. ix. 41.

fruit, in which it is contained. It is debated whether the *Schesb*, or *Bad* of the *Hebrews*, and the *Byffus* of the *Greeks* and *Vulgate* be our flax; but as to my self, I am of opinion that it is the same thing, and my reason for it is this: The *Hebrews* call the flax which we make use of for cords and strings, *Pischthim*^c; which word includes the *Schesb*, and the *Bad*; and it is certain that *cotton* was never made use of to make *ropes* and *cords*. They were doubtless made of *hemp*; but nevertheless, no one will contend, that the linen habits of the priests were not made of more valuable materials than *hemp*.

Goats-hair, as *Varro* tells us, was also in common use for cloaths. It was customary in *Cilicia*, to sheer these animals as sheep are sheered in other places: And some think for this reason, that the hair-cloth, or sackcloth, with which the *Jews* covered themselves in the time of mourning, were made of *goats-hair*; not the finest, but the coarsest, such as that which they used to pack up merchandizes in. The whitest *goats-hair* was the most valuable, and therefore the sackcloth was made of black, which is the reason why the Scripture says of the sky, when very cloudy, that it is *covered with sackcloth and blackness*^d.

Silks could not be in use in the time of *Moses*, since they were not known at *Rome* till the reign of *Augustus*. I know the word *Meschi* in *Ezekiel*^e is translated *Silk*; but the Prophet speaks only of a fine and dear habit. And it is the same thing, as to the *Scherichoth*, which we find in *Isaiab*^f, and which is taken for a very

^c Levit. xiii. 48.^d Isai. l. 3.^e xvi. 10.^f v. 7.

valuable *silk*. *Braunius* shews by the etymology of the word, that it may be understood either of a linen or a woollen stuff which is carefully painted.

Wool had different names according to its different colours. It was called *Thechelet* ^g, when it was of a pale blue, that is, of a *violet-colour*. And there was a *purple* of this colour, which inclined to *violet*, but the common purple was of a deep red, and is called in *Hebrew*, *Argaman* ^h. That which was of a *crimson* colour was called in *Hebrew*, *Tholaat-schani* ⁱ, in *Latin* *Coccineus*; and the *red* of this sort of *purple* was brighter than that of the other. This colour was made of the blood of a worm which is found in the fruit of a tree, as we have before seen, and from hence it has the name of *Vermilion*. This worm is called by the *Arabians*, *Kermes*, and from hence the *French* have their *Cramoisi*. This *Crimson* of the ancients is evidently our *Scarlet*; which is according to the most common opinion, made of worms or flies, which are called *Cochineal*. These worms are called in *Hebrew*, *Schani*; and as this word is very like *Scheni*, which signifies *Two*, or *double*, the *Greek* and *Vulgate* have been thereby led to translate in the *Proverbs*, by *double cloaths*, what in the *Hebrew* signifies only a *purple robe* ^k. And what the *Vulgate* calls *Purple twice dyed*, is perhaps only the *Purple Schani*; that is, the *Purple* which comes from a tree so called, which bears the berries in which those worms are found of which *Scarlet* is made. Lastly, *Purple-stuffs* were extremely dear and valuable among the

^g Exod. xxvi. i.

ⁱ Exod. xxv. 4.

^h Exod. xxv. 4.

^k Prov. xxxi. 21. *Eng.* Scarlet.

Jews; and therefore *Solomon* speaking of a virtuous woman, says, *She dresses her self in nothing but linen and purple*¹.

THE Scripture speaks of different sorts of habits, which are these; one sort which it calls *Perizomata*, were habits which covered the whole body behind^m, and before; of which sort were those that *Adam* and *Eve* made after their fall. Others are called *Semicinctia*ⁿ, which covered only half of the body, from the waste downwards. And what is called *Penula*, was a *Cloak* which travellers used when it rained. *S. Paul* left his with *Carpus* at *Troas*^o. There is no necessity of observing here that the *Jews* had *mourning-cloaths*, and *rejoicing-cloaths*, and *wedding-cloaths*; there is no difficulty in discovering it^p.

Of Meats.

Of Bread, the manner of beating out corn, of making meal, and of making dough, and baking it.

Manna was for some time the only food of the people of God. It tasted like honey, and looked like *Bdellium*, as the Scripture expresses it. And we have already seen that this *Bdellium* is to be understood of *Pearls*. *Moses* also says, that it was like the seed of *Gad*, which all interpreters explain of *Coriander-seed*^q. And of this we have also spoken before.

Salmasius pretends that the *Hebrews*, before the miracle of the *Manna*, gave this name to

¹ Ibid. v. 22. *Vulg. Eng.* Silk and Purple.

^m Gen. iii. 7. *Vulg. Eng.* Aprons.

Vulg. Eng. Aprons.

^o 2 Tim. iv. 13.

met's Dissertations, &c. Vol. 1. Dissert. 20.

^q Exod. xvi. 31.

ⁿ Acts xix. 12.

^p See Cal-

that plentiful *dew* which falls in great abundance upon trees and herbs, and congeals upon them; so that when the *Manna* was sent them, as it was like this *dew*, or *hoar-frost*, they said one to another, *Manbu*, which signifies, *It is Manna*. But this differs much from the common etymology of this word; for the general opinion is, that *Manbu* signifies *What is this*; whereas it signifies according to *Salmasius*, *It is manna*; that is, *dew*. And this opinion of *Salmasius*, which seems to confound *Moses's manna* with *dew*, does likewise appear to destroy the miracle which the Scripture relates. But if we examine into all the circumstances of it, we shall find that though the *Manna* was like *Dew* for colour, taste, figure, and the time of its falling, yet that it could not but be supernatural and miraculous, on other accounts. *First*, It fell in so great quantities, that it was sufficient to feed an infinite number of people. *Secondly*, The day before the sabbath there fell twice as much as on any other day; and on the sabbath-day there fell none. *Thirdly*, It fell in winter as well as in summer. *Fourthly*, It melted before the sun like common dew, but yet hardened so much before the fire, that the *Jews* were forced to pound it in a mortar. And *Fifthly*, The *Israelites* found in *Manna* all the pleasures which they could have found in any meat, as says the author of the book of *Wisdom*; *Instead whereof*, says he, speaking to God, *thou feddest thine own people with angels food, and didst send them from heaven bread prepared without their labour, able to content every man's delight, and agreeing to every taste. For thy sustenance declared thy sweetness unto thy children,*

and serving to the appetite of the eater, tempered itself to every man's liking^r.

I SHALL not enlarge upon the nice dishes and high-feeding of the *Hebrews*. Their usual manner of eating was very plain, and very far from the luxury and delicacy of our modern tables. They used a sort of vinegar which they called *Embamma*, as their usual sauce: And it was formerly a common drink among the *Roman* Soldiers. Which is the reason why those which watched *JESUS CHRIST* when he was upon the cross on mount *Calvary*, offered him *vinegar mixed with gall*^f. It was customary to temper the sharpness of the vinegar, by mixing some other liquor with it.

THE word *Butyrum* does not signify our butter. We see in *Pliny*, that butter was used only by barbarous nations. It was not used in *Italy*, much less in *Judæa*, which was a hotter country. And indeed butter is common only in cold countries; and we must not therefore understand *Butyrum* of our butter. In the *Greek* language it signifies *Cheese*. The *Hebrew* name, which the *Latin Interpreter* renders by *Butyrum*, is *Chemeba*; and a learned *Benedictine*^t pretends, that wherever this word is found in Scripture, it signifies something potable, or liquid; and does therefore rather signify *cream*, than *cheese* or *butter*. *Zophar*, one of *Job's* friends says, *The wicked shall not see the rivers, the floods, the brooks of honey and butter*^u. And *Job* describing his former prosperity says, *I washed my steps with butter*^x. In these passages,

^r xvi. 20. 21.

^f See Calmet's Dissertations, &c. Vol. 1. Differ. 19. which treats at large of the meats of the *Hebrews*.

^t Luke xxiii. 36.

^u Job xx. 17.

^x xxix. 6.

which

which have the same word, *Chemeha*, we must understand something liquid and running; which could not be *butter*; at least, unless it were over the fire, and then one could not wash with it. In the *Proverbs* it is said, That he that presseth *the udder too much, instead of milk, will draw from it*, a thicker liquor which is called *Chemeha*^y; which is most naturally understood of *cream*, and not of *butter*.

IN speaking of food, it is necessary that we should say something of the manner in which the *Hebrews* beat out corn, and made their dough, and of the different sorts of their bread.

THE ancients had several ways of beating out their corn in the barn. They made use of sledges, which they drew over the ears of corn, to separate the grain from the straw; and these were a sort of very heavy tables in which were driven nails of iron. Oxen drew these sledges; and it is the *muzzling* of their mouths for fear they should eat the corn *they trod out*, which the Scripture forbids^z. But others made use of rods, or flails, to beat the corn out. And to these different ways the prophet *Micah* alludes, when he says, *Arise and thresh, O daughters of Zion, for I will make thine horn iron, and I will make thy hoofs brass, and thou shalt beat in pieces many people*^a. The straw and chaff served for food and forage for horses.

THE smaller grain was beaten out only with rods, or flails. *Isaiab* alludes to these different ways of beating it out, when he says, *For the fitches are not threshed with a threshing-instrument, neither is a cart-wheel turned about the cummin; but the fitches are beaten out with a*

^y xxx. 33. *Vulg.*^z Deut. xxv. 4.^a iv. 13.

staff, and the cummin with a rod. Bread-corn is bruised; because he will not ever be threshing it, nor break it with the wheel of his cart, nor bruise it with his horsemen^b.

IN the first ages the Jews made use of a mortar to pound their grain, after they had roasted it: And afterwards they invented millstones, such as are in our common mills; and there were two sorts of them, a greater sort and a lesser. They made use of horses, or asses, to turn the greater sort, which were therefore called *mole asinariae*. But the little ones were turned by men, and slaves were often condemned to this sort of work, by way of punishment. And hand-mills also were in use among the Jews. They were made of two stones, put upon one another. And the poor made use of them, as appears from that passage in *Deuteronomy*^c, *No man shall take the nether, or upper millstone to pledge, for he taketh a man's life to pledge*; that is to say, because he wants it to make his bread, and consequently to support life.

As to the manner of making bread, no one can be ignorant of it. The Jews had a sort of bread which they called *unleavened bread*; that is, bread made *without leaven*. The effects of leaven are very well known. It swells the paste, and makes it sharper; and from thence the Scripture takes several comparisons. But it requires some time before it has this effect, which is the reason why God commanded *Moses*, that the *Israelites*, the moment they came out of *Egypt*, should use no leavened, but *unleavened bread*, that nothing might detain them. Sometimes they baked their dough upon coals, or hot

^b xxviii. 27, 28.^c xxiv. 6.

ashes; and this bread is that which is called *subcinericius panis*^d.

Of Spices.

WHAT we call *perfume*, the *Latins* call *unguentum*; whence the *French* have their *onguent*; [and the *English* their *unguent*, or *ointment*.] But we are not always to understand by this word a medicine, or such a viscous composition as the surgeons make use of to heal wounds: It also signifies a mixture of different perfumes made with balm, or oil, which the ancients used, either out of sensuality, or magnificence.

THE Scripture speaks of two sorts of *perfumes*. The one is the *smelling-oil* with which the tabernacle, sacred vessels, and high-priest, were to be anointed; and the other was a sort of little *cakes*, which were burnt upon the altar of incense. I shall speak distinctly of both.

THE *first* sort of *perfume* was, according to the book of *Exodus*, made of the following spices. *Take thou unto thee*, says God to *Moses*, *spices, of the first and choice Myrrh, the weight of five hundred shekels*^e. *Myrrh* in *Hebrew* is called *Mor*. The text may be rendered in this manner, *Take of the principal true myrrh*, that is, the most precious *spice, the weight of five hundred shekels*. *Myrrh* is a rosin which distills from a tree of the same name, which grows in *Arabia*. This rosin is green and bitter, and preserves things from corruption. *Take*, as the Scripture goes on, *of sweet Cinnamon half as much*; that is, *the weight of two hundred and*

^d Gen. xviii. 6. *Vulg.* Cakes upon the hearth. *Eng.*

^e Exod. xxx. 22. *Vulg.*

fifty shekels. According to the *Hebrew*, *Cinnamon* must have been odoriferous; the name of it is the same both in *Greek* and *Latin*. It is a shrub which grows in *Ethiopia*, whose bark has this smell. There are several sorts of it, of which the *French*, *Canelle*, [and *English Cinnamon*] is one. *And of sweet Calamus two hundred and fifty shekels.* This is a sort of reed which grows in *Arabia*, *India*, and *Syria*, near mount *Libanus*. *And of Cassia five hundred shekels.* The *Hebrew* name for *Cassia* is *Kiddabk*: The *LXX.* translate it *ides*; it is a shrub, which has a great many branches and shoots, the bark of which smells finely. All these spices were pounded together, with a measure of Oyl of olives called a *Hin*; and of them was made the perfume, which was used at the consecration of the tabernacle, and of *Aaron* and his descendants.

THE incense was made of the following spices. *Take unto thee sweet spices*, says God to *Moses*^f, *Stacte*, and *Onycha* and *Galbanum*, *these sweet spices with pure Frankincense*, of each there shall be a like weight. This perfume was to be used by burning it upon the altar, which the *Greek* version, and the *Vulgate* often call, *The altar of perfumes*, or of *thumiam*. *Stacte* are those drops of *myrrh*, which come naturally from the tree without cutting it. The *Onyx*, or *Onycha*, in *Hebrew Schechelet*, is a spice nowhere mentioned in Scripture but here; and therefore we ought to follow the *LXX.* who translate it *Onyx*. It can be nothing but a sort of shell which is found in the lakes of *India*, where spikenard grows; the fish to which it

^f Exod. xxx. 34.

belongs feeding upon spikenard, this food communicates a very agreeable smell to its shell. *Onyx* is also the name of a precious stone, of which we have spoken; the ancients made a sort of smelling-boxes of it, and therefore the name of *Onyx* is sometimes taken for one of these boxes. *Galbanum* is the sap of a *Syrian* plant; and *Frankincense* is sufficiently known.

THE author of *Ecclesiasticus* alludes to these different sorts of perfumes, when he says, *I gave a sweet smell like Cinnamon, and Aspalathus, and yielded a pleasant odour like the best Myrrh.* This respects the composition of the first perfume, which was made of *Myrrh*, *Cinnamon*, the *aromatick Cane*, and *Cassia* mixed with oyl. The *Vulgate* speaks here of *Balm*, and of *Storax*, and does not name the *aromatick Cane*, the *Cassia*, or the *Oyl*: But the *Greek* speaks neither of *Balm*, nor *Storax*, but barely says, *As a collection of spices.* What this *Storax* and *Balm* is, we shall presently examine. What follows respects the composition of the second perfume: *I have perfumed my house like Galbanum, Onyx, and Staete, and as the drop of Frankincense which fell of itself^h.* The *Greek* has it, *As the smoak of the Frankincense which is burnt in the tabernacle.* It is certain, the incense was compounded of all these spices. The *Vulgate* here calls that *Ungula* which is called *Onyx* in *Exodus*; and what is there called *Staete*, is here called *Gutta*: But both these words, one of which is *Greek*, and the other *Latin*, signify the same thing. And Lastly, The *Vulgate* gives the name of *Libanus* to *Frankincense*.

THE *Storax* is called in *Hebrew* *Tsori*, from whence, by a transposition of the letters, comes

^g xxvi. 15. *Eng.*

^h xxvi. 21. *Vulg.*

either *Storax*, as *Aquila* and the *Vulgate* translate it; or *Styrax* as *Pliny* calls it. It is a sort of rosin which distills from a tree like the wild quince-tree, whose fruit is of a whitish colour, and a little bigger than a filberd. *Pliny* says, there were a great many of them in *India*. And *Jacob* puts it among the presents, which he sent to his son *Joseph*, when he was in *Egypt*ⁱ.

THOUGH the word *Balm*^k be here found in the *Vulgate*, and in the Greek version of *Ezekiel*^l, yet it is neither in the Greek text of *Ecclesiasticus*^m, nor in the *Hebrew* of that Prophet: There is no word used in either place, but that of *Oyl*. *Balm* is an exquisite perfume; its name shews it to be, if I may so speak, the prince of perfumes. It is no where mentioned in the first books of the *Old Testament*, and it is not at all surprizing that it is not named; since *Josephus* has told us, that the queen of *Sheba* made *Solomon* a present of a *Balm-tree*, from which came all the rest, which afterwards increased exceedingly in *Judea*.

THE Scripture does also sometimes mention *Aloe*, which is the word by which the *Vulgate* translates the *Hebrew* *Abaloth*ⁿ; but the *Jews* pretend, that this word signifies a sort of trees called *Santaux*, as I have already observed. The wood and fruit of these trees, when dried, give a very agreeable smell. Sometimes indeed the *Vulgate* translates this word by that of *Gutta*, as in the 45th *Psalms*^o: But the *Latin Interpreter* here takes it to signify a rosin which distills from some tree; and he takes the word *Ketsiot*

ⁱ Gen. xliii. 11.^l xxiv. 10.^o V. 8.^k See *Prid. Conn.* V. 2. p. 340.^m xxvii. 17.ⁿ Prov. vii. 17.

for *Cassia*. But however that be, it is certain, that the *Aloes* mentioned in the Gospel, is a sort of *spice*. And there is also an herb of this name, which is very bitter, preserves from corruption, and is therefore used in embalming the dead.

Of Houses and Furniture^P.

I HAVE already given an account of what was most remarkable in the *Jewish houses* and *furniture*, when I spoke of the customs and practices of the *Jews*, in the first part of this work. And I shall only add here, (for the better understanding of the history of *Judith*) that in order to guard themselves from the trouble of flies, which are called in *French Cousins*, and in *Greek Conopes*, they made the curtains of their beds of a very fine net-work, which coming round the whole bed, shut them in, in such a manner, that they had the benefit of the air, without the trouble of these flies, which could not get through them. And this is what is called *Conopeum*^Q. *Holofernes* lay in such a bed as this, which *Judith* untied. And I know not whether the *Jewish* womens beds, at such times as it was a legal uncleanness to touch them, were not enclosed within a sort of partition, (as is to this day practised by the *Samaritans*) to prevent any one's touching them.

^P Calmet treats at large of the houses, palaces, and cities of the *Jews*. Dissertations, &c. Vol. 1. Diff. 18,

^Q Judith xiii. 9.

C H A P. VI.

Of the Diseases mentioned in Scripture.

THIS Subject naturally falls within the design of this work, which is to explain whatever can raise any difficulties in reading the Scriptures. For this the diseases mentioned in them may very well do; every country and every age having some peculiar to itself. Which has made some skilful physicians write whole treatises upon this subject. *William Ader* has written an excellent one, upon all the diseases which are mentioned in the Gospel. *Thomas Bartholine* has written another upon all the diseases which are spoken of in all the Bible^r. And that therefore I may not draw upon my self *Horace's* reproach of entering into another man's province; but may leave every one to the proper business of his own profession; I shall follow these two authors, and extract from them, and some others, whatever I shall judge proper for my design.

It is an unalterable rule of divine justice, that he only can be unhappy who is a criminal; and that no pain is any further just, than as it is the punishment of sin. As long as man continued innocent, he continued happy; and that nothing might interrupt his happiness, God had planted a tree in the terrestrial paradise, whose fruit would have preserved him from all sorts of diseases, and from death itself. As to the

^r Calmet treats of the physicians of the ancient Hebrews, and the progress they made in their art. *Dissertations, &c. Vol. 1. Dissert. 18.*

nature of this tree, I have not room to enquire here what tree this may have been, or how man, who was by nature mortal and corruptible, could have been rendered immortal by it : But the idea we have of the divine Omnipotence, easily confirms us in the belief of it. To create man out of nothing, is a much greater work than to secure him from death. And what is certain, is, That sin, the *Heathens* themselves being judges, is the cause of all diseases ; and That man no sooner became sinful, but death came hastily upon him, and a deluge of evils overflowed the earth.

WE have in another place taken notice of certain miraculous punishments which the Rabbins call, *The Punishments of the hand of God*. Such was the plague which God sent in punishment of *David's* vanity in numbering his subjects^f. Such was the death of *Herod*, which St. *Luke* relates in the *Acts*^t. This prince being grown giddy with the honours he had received, was smitten by the angel of the Lord, and eaten up of worms. And king *Joram* died of a like disease, but one that was more tedious^v. It is in this sense that God is the author of all evils, (sin only excepted) because he makes use of them, in the common course of his providence, either to punish sinners, or to preserve the righteous from the corruptions of the world. And it was he who justly enraged at the corruption of the world, resolved not to let his spirit always strive with man, for that he was flesh, as the Scripture speaks, but to reduce his life to

^f 2 Sam. xxiv.^t Acts xii. 23.^v 2 Chron. xxi. 18.

the standard of one hundred and twenty years^w. A term which has since been very much shortened, since the common length of the life of man is now but seventy years, or thereabouts; and if the strongest men exceed it, the overplus is only a complication of infirmities and pains.

AND the divine justice does ordinarily make use of the devils as its instrument in the execution of vengeance. It makes it their province to torment sinners; so that they are the concealed instruments of natural diseases; and the Gospel gives us many examples of persons who were *possessed*. God does also sometimes make use of good angels as his ministers; of which the history of *Jacob* is a proof. Thus it is said in *Genesis*, that the *Angel touched the nerve of this Patriarch's thigh, and it dried up^x*; as the *Vulgate* and *Josephus* express it. But the LXX

^w Gen. vi. 3. Our author seems here to mistake the sense of this passage in *Genesis*; which appears to be, not that God would, or did, then reduce the duration of the life of man to the standard of 120 years; but that he would even yet allow the world 120 years to repent in. My spirit shall not always strive with man in vain; I will punish his iniquities; nevertheless, his days of repentance shall yet be 120 years; and if he does not amend in that time, I will destroy the whole earth. And in point of fact, the 11th chapter of *Genesis* gives us many instances of post-diluvians, who lived several hundred years, and mentions none that lived less than 149 years of all the Patriarchs down to Abraham's time. And this delay of vengeance for 120 years, seems to be what S. Peter calls God's long-suffering in the days of Noah, (1 Pet. iii. 20.) who was a preacher of righteousness, (2 Pet. ii. 5.) and perhaps employed this space of time in that office. Bishop Patrick understands these words of *Genesis* in this sense; and Chronologers allow just 120 years between the saying of these words and the deluge.

^x xxxii. 25. *Vulg.* Bishop Patrick explains it of the hip-bone being out of its place; and by the sinew that shrank, v. 32. he understands that sinew, or tendon, which fastens the hip-bone into its socket, and comprehends the flesh of that muscle. By the angel he understands what the Jews call An angel of the presence, one who always attended on the SHECHINAH. In locum.

Speak otherwise; they say the *breadth of his thigh was benumbed*; that is, the bone of his thigh was put out. And however that be, the Patriarch continued lame to the end of his days. Thus in the fish-pool at *Jerusalem*, there was an *Angel* which stirred the water in which the diseased were cured. So that both good and bad angels are equally the executioners of the will of God, in the good and evil, which he sends to mankind. But I shall not here speak of the miraculous cures with which the Scriptures are filled, of the resurrection of the child which *Elisha* brought to life^y; of the cure of *Naaman*, who only washed seven times in the river *Jordan*, and was cured of his *leprosy*^z; or of that of *Hezekiah*, by the application of a poultis of figs^a. I know this last was a natural remedy, and is generally used in imposthumes; but it has not so quick an effect as this had upon *Hezekiah*, of curing him in a moment. The Gospel is full of such miracles. We there see a man born blind cured with *dirt*, which naturally speaking was more proper to put out his eyes, than to open them; we there see the lame restored, the sick cured; the dead raised, and that with so much ease and readiness, as visibly shews the finger of God.

WE come now to a particular account of this matter, and to run over the different diseases which are mentioned in Scripture.

Barrenness is a sort of infirmity, and was formerly thought a reproach among the *Hebrew* women. Barrenness.

THERE is no part in the human body subject to a greater number of distempers than the Blindness.

^y 2 Kings iv.

^z 2 Kings v.

^a 2 Kings xx.

eye. The greatest of all which is the loss of sight, which no art can cure. So that the number of blind people whom JESUS CHRIST restored to sight, was a signal testimony of his divine power. Nevertheless, when a cataract happens to be the only cause of the loss of sight, oculists can remove it, and restore the sight; but this operation is very different from the miracles of JESUS CHRIST.

Cancer. A *Cancer* is one of the most terrible diseases in the world: If it be not soon stopped, it makes a terrible progress. St. Paul compares the discourses of *Hereticks* to the *Cancer*; as the *Vulgate* translates the word *Gangrene*^b, which is in the original. And the sense is much the same.

Castration. THERE are different ways of castration: It may be done either by bruising, treading on, cutting off, or pulling out the parts which are appointed for the preservation of the species. But this was so rigorously forbidden, that it was not lawful to offer up a castrated animal in sacrifice, and it disqualified a man for the priesthood^c.

Cicatrix. WHEN a wound is healed, and there remains only the mark of it, that scar is what the *Vulgate* calls *Cicatrix*, and the *French*, from the *Latin*, *Cicatrice*.

Circumcision. *Circumcision* may be reckoned among diseases, because the pain that was occasioned by this rude ceremony, brought one upon those who received it; especially if they were of an advanced age. The third and fourth days after circumcision were the most painful, which happens in all sorts of wounds: And this made *Hippocrates* forbid the touching them on these days,

^b 2 Tim. ii. 17.

^c Lev. xxii. 24.

for fear of an inflammation. *Dinah's* brethren were not ignorant of this; and therefore they chose the *third* day after the *Sichemites* had been circumcised, to fall upon them, and make them an easy conquest ^d.

THE only observation I shall make upon the Deafness *deaf* and *dumb*, is, that the tongue and ear have ^{and} Dumbness so much dependence upon one another, that they who are born deaf, are always dumb: Which is the reason why the deaf man whom JESUS CHRIST cured, was also dumb; and it was a double miracle for a man who had never spoken, to speak in a moment, without having had time to learn. For the reason why they who are born deaf, are dumb, is, that they having never heard a word spoken, their tongues cannot pronounce any; words being nothing else but an imitation of what we hear others say.

THE *Dropfy* is a known distemper, and is of Dropfy: several kinds. The most cruel is that which swells the patient so terribly, that it not only gives him intolerable pains, but makes him even hideous to the sight. The man whose cure S. *Luke* relates ^e, was without doubt afflicted with such a *Dropfy* as this.

WHAT *Fevers*, and the different sorts of Fevers: them are, is known to every body.

THE *Gangrene* is a corruption which spreads Gangrene: itself from the corrupted to the sound part, unless it be very speedily prevented. And therefore S. *Paul*, as I have just now observed, compares the poison of heresy to a *Gangrene* ^f.

THE *Gonorrhœa* is a distemper peculiar to Gonorrhœa men; it made those unclean who were seized

^d Gen. xxxiv.

^e Ch. xiv.

^f 2 Tim. ii. 17.

with it, and they were not suffered to enter into the temple.

Gout.

THE *Gout* is a distemper I here mention, because it is said in the *Chronicles* 8, that *Aſa* fell sick of a violent pain in his feet, and died of it. When this pain ſeizes the feet, the *Greeks* call it, *Podagra*; when the hands, they call it *Chiragra*: So that it takes its name from the part affected.

Hemor-
rhoides.

THE *Hemorrhoides*, or *Piles*, are a loſs of blood, by the veins of the *Anus*. When they have not this effect, they cauſe a ſwelling in it, which is often extremely painful. It is believed that this was the diſtemper with which God puniſhed the inhabitants of *Azotus*^h, for having dared to detain the ark among them. This loſs of blood did not make the perſons afflicted with it unclean; but one of another kind, to which women are ſometimes ſubject, made them ſo as long as it continued. They were forbidden all the intercourſes of civil ſociety whiſt it laſted; and it is probable the *Iſſue of blood* with which the woman was afflicted, of whom *S. Matthew*ⁱ ſpeaks, was of that kind, which made the woman unclean, from her preſenting herſelf to *JESUS CHRIST* out of the city, and from her coming behind him, and privately touching the tufts of his robe: as knowing that it was forbidden her to touch any one at that time; or becauſe whatever ſhe did touch became immediately unclean; as her bed, and all the furniture ſhe made uſe of, was. The term *Hemorrhoides* is *Greek*, and ſignifies in general any *flux of blood*; but cuſtom has appropriated it to that which comes by the *Anus*.

^g 2 Chron. xvi. 12.

^h 1 Sam. v.

ⁱ Ch. ix.

No distemper is more nasty and dreadful than ^{Leprosy} the *Leprosy*. The word is originally *Greek*, and may have been taken, either from the *Scales* which a *Leprosy* brings upon the body, or from its making the skin rough and *full of pimples*. It is so contagious, that the breath, or touch of the *Leper* communicates his distemper; and it was therefore deemed a species of uncleanness under the ancient law. No *Lepers* were suffered to dwell in cities, nor did any one eat with them; and as *Josephus* says, they were little better than people dead. They wore a particular habit, their cloaths were rent, they went with their heads bare, and their faces covered; and all this by *Moses's* own direction ^k. But we must take care not to confound the *Leprosy* with *S. Anthony's fire*, or *Tetters*, or the *Itch*, or what the *French* call, *Mal S. Mein*.

ONE of the offices of the priests of the ancient law, was to distinguish *Leprosies*; that is, to judge which were truly such; for which they had several marks. The *First* was whiteness: Whence it is that *Gebazi*, who was smitten with a *Leprosy*, for having accepted of *Naaman's* presents, is said in Scripture to have been *as white as snow* ^l. *Secondly*, The place which was infected with the *Leprosy*, was sunk lower than the other parts of the flesh. As this distemper proceeds from a sharp phlegm, it dries up the part affected, which consequently does not rise so high from the bone as the rest. *Thirdly*, The skin of a *Leper* was all over spotted; and when the *Leprosy* was got into the flesh, it looked never the redder for rubbing, and if you pricked it, no blood came. *Fourthly*, The

^k Lev. xiii. 45.

^l 2 Kings v. 27.

hair of the body changed from black to white, and the hair of the head and beard became extremely fair and fine. And *Lastly*, The *Leper* infected both his cloaths, and the walls within which he lived; and marks of this corruption appeared upon both. We are not fully acquainted what these marks were; but the Scripture expressly says, there were some; and as the distemper has now ceased, we know not the effects and consequences of it ^m.

Lunacy.

THE *Lunatick* whom JESUS CHRIST cured, but his disciples could not, was troubled with the *Falling-sickness*. What his father says of his distemper, are the symptoms of it. *Lord have mercy on my son*, says he, *for he is lunatick and sore vexed; for oft-times he falleth into the fire, and oft into the water* ⁿ. Experience shews that the *Epilepsy*, or *Falling-sickness*, is secretly affected by the motion of the moon; so that the fits come and go, according as the moon encreases or decreases: But the devil possessed this man as well as the *Epilepsy* ^o. It is the common practice of

^m See Calmet's Dissertations, &c. Vol. 1. Dis. 31.

ⁿ Matth. xvii. 15.

^o From this passage in S. Matthew, (xvii. 14, 15.) compared with v. 18. of the same chapter, and Luke ix. 39. where this same son is said to be possessed by a spirit; and from John x. 20. He hath a devil, and is mad; and from the use of the word *Demoniacks*, or *δαμονιζόμενοι*, among the ancients; and the *Energumens*, (which are the same as *Demoniacks*) so often mentioned in the ancient canons and liturgies, Mr. Mede infers, that by *Demoniacks*, or persons possessed of the devils, in the Gospel, is meant only what we call *Lunatics*, *Madmen*, and *melancholy persons*. Such as these were believed by the Jews to be troubled and acted with evil spirits, as is said of Saul's melancholy, that an evil spirit from the Lord troubled him; and the Pharisees might probably give them the name of *Demoniacks*, *δαμονιζόμενοι*, or persons who were actuated by demons, or spirits, in opposition to the Sadducees, who believed neither angel nor spirit. Acts xxviii. 8. Mede's works, p. 29, 30.

this

this malicious spirit, to enter with natural diseases, and make them both more severe, and more lasting.

The word *Lycanthropy* is not found in Scripture, but the thing it signifies is. It is a distemper which arises from a black and burnt choler, which spreads itself all over the body, produces inward cancers, causes very sharp pains, is very drying, changes the countenance, and passing from the body to the mind, does in a manner turn a man into a beast. The *French* call persons so affected, *loup garoux*, i. e. *Wolf-men*. *Nebuchadnezzar* seems to have been afflicted with this distemper. *Daniel* says, he was driven from all commerce with men, went into the forests, lived there with wild beasts, and eat grass ^p. But we are not to imagine that he was turned into a *dog*, or *wolf*, or any other wild beast. He only lived in woods, and was afflicted with the distemper here spoken of. And the distemper of the man who *S. Luke* says broke his chains, is very like *Lycanthropy* ^q: But the devil was also very instrumental in it. Some of these people, who are afflicted with this distemper, think themselves changed into *wolves*, and have the fury and inclinations of them.

THE *Palsy* is a relaxation of the nerves, arising from a cold humour which fills them, and stops up the passage of the animal spirits. The soul governs the body by the nerves, and it is by them that she becomes sensible of what happens to the body. But the *Palsy* breaks off this communication, and is a privation of both motion and sense. The man who lay by the fish-pool for thirty eight years together ^r, and the

^p Ch. iv.

^q viii. 29.

^r John v. 5.

man who was let down before JESUS CHRIST, through the roof of the house ^f, were both *paralytick*.

BUT it is not altogether so easy to determine whether the centurion's servant was truly so. S. Matthew ^t, who calls him *paralytick*, adds, that he endured a great deal of pain. Now physicians assure us, that the *Palsy* takes away all sensation. It is probable his distemper was violent *convulsions*, or rather a *Rheumatism*: For, this last is extremely painful, and almost takes away all motion from the parts affected with it. The word *Palsy* is not here to be taken in a rigorous sense; it was a sufficient reason for his master to call his young man a *paralytick*, that he had lost the motion of his limbs, and could not come and present himself before JESUS CHRIST.

Phthisick.

THE *Phthisick*, or *Consumption*, is a distemper which insensibly dries up the body, and makes it thinner and thinner, and at last ends in death. The wicked *Jehoram* was punished by God with this distemper. He languished two years, and at last died; *his bowels seem to have fallen out* ^v. This distemper generally proceeds from an obstinate *Gonorrhœa*.

Possession.

THE Evangelist S. Luke ^w, relates the cure of a woman who had a *spirit of infirmity* for *eighteen years*, with which she was bent double, and could not lift up her eyes to heaven. This was not properly a distemper, but a sort of *possession* ^x. The devil having reduced her to this

^f Mark ii. 4.

^t viii. 6.

^v 2 Chron. xxi. 15.

^w Ch. xiii. 11.

^x Calmet *treats largely of Possessions in his Dissertations*, vol. i. Diff. 23.

condition caused those pains and convulsions with which she was tormented for eighteen years, and which she would not have felt, had she only been crooked, or hunch-backed.

Stigmata is a word not used in *French*, but *Stigmata*. with relation to the *stigmata*, or *marks* of S. *Francis*. I mention them here because S. *Paul* says in his *Epistle to the Galatians*, that *he bears in his body the Stigmata of the Lord JESUS* *v*. The word is *Greek*, and signifies *marks* imprinted in the flesh with fire, which was a character of slavery. Slaves were marked in this manner, that they might be known. And therefore S. *Paul* figuratively calls his sufferings for the Gospel, the *marks of his slavery*, and opposes them to the marks of circumcision.

JESUS CHRIST in the Gospel *z*, restores *Withered-* a man's *withered hand*. This malady comes *hand*. from a great weakness, or exhausting of the veins and arteries, which produces an extraordinary leanness in the hand, and hinders the nerves and muscles from performing their functions.

WORMS become a sort of distemper, when *Worms*. the body is eaten up of them. And this was the distemper which, as we have said, seized *Herod*, who died in the midst of intollerable pains. But this is not the distemper of being lowly. Physicians observe, that the blood is in some *fevers* full of worms, and that then the flesh is eaten by them.

As to those who ask what the distemper was with which *Job* was tormented, I answer, That the most common opinion is, that his body was by the devil reduced so very low, that he felt the same pains which attend the most contagi-

y vi. 17.

z Matth. xii.

ous distempers. God had given the devil this dominion over his servant, that his patience might be the more signal and exemplary, in proportion to the greatness of the sufferings he underwent.

BUT how the traitor *Judas* died, is not certainly known. *S. Matthew* tells us, *He hanged himself*^a; and it is said in the *Acts*, that *he burst asunder in the midst, and all his bowels gushed out*^b. By which some *Interpreters* understand that the cord with which he hanged himself broke, and that falling down upon a stone, he burst. And the *Latin Interpreter* confines the Greek word ἀπὸ γύζατο, to the sense it commonly bears, that *Judas strangled himself with a cord, Laqueo se suspendit*. But the verb may signify any strangling that may proceed from grief, vexation, or rage. There are some distempers in which the throat swells so much, that the patient is at last strangled with it. And *Judas* might die thus of rage and vexation, and burst, as the poet wishes *Codrus* might do.

Rumpantur ut ilia Codro.

Judas's body swelled in a little time after he was dead, till at last it burst, and made a noise, like that of the bursting of the skin of a dropsical person, or of a bladder, which is blown up so full of wind, that it bursts with ease.

^a xxvii. 5.

^b i. 18.

C H A P. VII.

Of Theaters ; the Sports in use among the Gentiles ; their different bodily exercises ; Combats ; the rewards proposed for the victors in them ; and of the military discipline of the ancients, to which the sacred writers allude.

NOTHING seems more foreign to the manners of the *Israelites*, and the spirit of *Christianity*, than *Theaters*, *publick Shews*, or those exercises where gladiators fought naked, and hazarded their lives, with no other view but that of diverting a multitude of spectators. But nevertheless, we very often find comparisons in scripture which are borrowed from these sorts of exercises. And it is therefore proper that we should at least give a feint sketch of them ; which is the more necessary, because the use of all this is at present abolished, especially in *France* and *England* ;] and because without some knowledge of them, it is very difficult to find out the true sense of those passages of Scripture which speak of them.

TH E R E were in the *Heathen* cities, certain places appointed for publick Sports. The *Theaters* held a great number of persons, and were so contrived that all could conveniently see^c. The *Gentiles* greatly delighted in them, which is the reason why there were so many in *Judæa*, as

^c See De Taber. l. 4. c. 7. §. 3.

soon as it became subject to a foreign dominion. We see in the *Acts* ^d, that at *Ephesus*, *S. Paul's* companions were carried to the place where the *Theater* was, and that they hindered this Apostle from entering in among them, for fear of encreasing the tumult of the people. And in another place, where according to the *Vulgate* it is, *It seems that God treats us, the Apostles, as the last of mankind, as persons condemned to death, making us serve for a spectacle to the world, to angels, and to men* ^e. The Greek expression signifies, *making us a sight for the people, as criminals were made in the Theaters*. The original words imply as much. It was customary to force those who were condemned to death, to fight in the *Theaters* for the diversion of the people, who took a great deal of pleasure in these combats. And it is in this sense that the same Apostle puts the *Hebrews* in remembrance, that they had been *made a gazing-stock, both by reproaches and afflictions*. That is, according to the Greek, that they had *been exposed in the Theaters, to the ridicule and ill treatment of the spectators*.

THE word *Theater* in general, signifies any place from whence any thing was to be *seen*. But with us it is taken in a quite different sense, and is appropriated to those places where comedies and tragedies are acted. What is called a *Scene*, was at first branches of trees, with which the *Theaters* were covered, to shade the actors. And besides the verses which were repeated in the ancient *Theaters* there were several *Sports* shewn in them, which are all comprehended under the general name of *Pentatblum*;

^d *xix. 29.*^e *1 Cor. iv. 9.*^f *Heb. x. 33.*

which

which is a *Greek* word, and signifies *five exercises*; namely, *casting the quoit, running, leaping, throwing the dart, and wrestling*. There were also particular places set apart for the performance of each of these exercises; which places were the *Stadia*, the *Hippodromi*, and *Circus*, for *running*; the *Xystus*, for *wrestling*; and the *Theaters*, and *Amphitheaters*, for the combats of the *gladiators*. Men and horses indifferently run in the *Stadia*. The *Xystus* was a very large gallery, or sort of cloister, in which the wrestlers engaged in winter-time, or in bad weather. The *Hippodromus*, as the word implies, was appointed for *Horse-races*, which might here be seen through the whole course, without once losing sight of them. *Circus* was a name given by the *Romans*, to a place which was almost *circular*, wherein they run chariot-races, round posts, which were there fixed for them, and which the skilful drivers could very artfully avoid, as they drove round them: And the *Amphitheaters* differed from the *Theaters* in this, that they were of an oval figure, and made as it were two *Theaters*.

THE *wrestlers* were naked when they engaged; and hence it is, that both the places where they learned their exercises, and those where they engaged, were called *Gymnasia*. The word is *Greek*, and comes from a word which signifies *naked*; and the name of *Gymnasium* was therefore given to all places where any bodily exercises were taught, but especially *wrestling*. We see in the first book of *Maccabees*, that *Antiochus Epiphanes*, who would have abolished the customs of the *Jews*, and made them learn those of the *Greeks*, obliged them to teach their youth, who were strong and lusty enough in body to

support them, all the bodily exercises. Accordingly the *Jews* obeyed *Antiochus's* edicts, and learned these exercises. And as they were naked when they fought, and were ashamed to appear circumcised, they took away the marks of circumcision. This is what the author of that book reproaches them with. *They built a place of exercise, Gymnasium, at Jerusalem, according to the customs of the Heathen, and made themselves uncircumcised; that is, effaced the marks of circumcision, and forsook the holy covenant, and joined themselves to the Heathen, and were sold to do mischief &c.*

It was so common to the *wrestlers* to throw off their cloaths, that in authors which speak of these exercises, *exuere* signifies the same thing as *to engage in a combat*. *Tacitus*^h, when he relates the different opinions of the *Romans* concerning *Nero's* establishment of publick Sports at *Rome*, in imitation of those of *Greece*, which were celebrated every five years, makes some of them complain, *That treading under foot the holy laws of their ancestors, they let in the vices of foreigners among them, that Rome might be the receptacle of all sorts of nastiness and corruption; That their youth, by little and little, gave themselves up to the idleness of the Greeks, and received their pleasures, exercises, and filthy amours, from the authority of both princes and senate, who were not content with tolerating these vices, but even commanded them; That the chief men in the state had already mounted the Theater, under pretence of speaking verses, and making harangues; and That nothing now remained for them to do, but to throw off their cloaths, and to take up the*

^g 1 Mac. i. 14, 15.

^h Lib. 14. c. 10.

Cestus, instead of the buckler and sword. The most remarkable part of which passage is the last words of it. They shew what was anciently the custom of those who either *fought* with their fists, or wrestled, or ran; and perhaps of all those who performed any of these exercises: To which custom *S. Paul* alludes, when he says, *Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience, in the race that is set before us*ⁱ. *S. Paul* in this place compares the *Christian* life to the *foot-races* which were run in the *Stadia*. The Greek signifies, *Let us run the race that is set before us*; that is, *Let us run, and fight, let us strip ourselves of every thing that is heavy about us, and may encumber us, (as sin does, which so easily besets us,)* as he that runs throws off his long robe, which might have twisted about his legs, as he was running. And this may serve to explain that passage in *S. Paul's* first *Epistle to the Corinthians*, where he says,

Know ye not that they which run in a race, run all, but one only obtaineth the prize? So run, that ye may obtain^k.

WE have already seen that the *Stadium* (which is the term *S. Paul* here makes use of) was a place in which men and horses ran. This place was called a *Stadium*, because, say they, *Hercules* ran the length of one of them, all at one breath, and then *stopped*. The word comes from a *Latin* verb, which signifies *to stop*. He who came first to the end, won the prize, or rather the crown which was proposed. The *Greek* calls it *βραβεῖον*, and the *Vulgate* calls it *Bravium*; and the context shews it is to be understood of a *crown*.

ⁱ Heb. xii. 1.^k ix. 24.

And every man that striveth for the mastery, or every wrestler, is temperate in all things¹; but nevertheless, they do it only to obtain a corruptible crown, but we expect an incorruptible one.

THE term *Agone*, which St. Paul makes use of, shews that what he says is to be understood of the publick trials of skill, as the wrestling-matches, and the races. The *wrestlers*, and they who contended for the prize in running, kept themselves under a certain constant regimen, preparing themselves for the contest by temperance, abstaining from pleasures, debauchery, wine, and women; and practising from their youth, the painful labours of those exercises: As we learn from these lines in *Horace*,

*Qui studet optatam cursu contingere metam,
Multa tulit fecitque puer, sudavit, & alsit,
Abstinit Venere, & Baccho.*

AND *Tertullian* teaches us the same thing: *They separate the wrestlers*, says he, *from other men, in order to make them lead a more regular life; that they may not enervate themselves by debauchery, but may reserve their strength for the combat. They abstain from all sensual pleasures, from very delicate meats, and from very exquisite drinks. They are forbidden many things, they suffer torments and fatigues.* And our Apostle in this place alludes to these painful exercises, particularly to the cruel combats of the *Cestus*, which was a great throng of leather armed with lead, which the ancient *Athletæ* made use of, when they fought with their fists in the publick Sports.

I therefore so run, not as uncertainly; so fight I, not as one that beateth the air^m.

¹ V. 25.

^mV. 26.

THE beginning of this verse relates to the *races*. There was a boundary set up at the end of the course, and they who would win the prize, ran by it, without rambling to any distance from it; so that they did not run *uncertainly*: *I so run, not as uncertainly*, says S. Paul. There is an end which I propose to my self in running, and I have that alone always in my view, referring all my actions to God. The latter part of the verse alludes to their *boxings*. *So fight I, not as one that beateth the air*, as they might do, who were not skilful enough in that way of fighting, or who were exercising themselves in order to the fight.

For I keep under my body, and bring it into subjection, lest that by any means when I have preached unto others, I my self should be a cast-away ⁿ.

IN the *Cestus-fights*, they beat down their adversaries under their feet. And when S. Paul says, he had *brought into subjection*, and gives us to understand that he had an enemy to subdue, he declares that this enemy was his own flesh, which revolted against the spirit. He says therefore, *I keep under my body*; The Greek term signifies *To beat to death* ^o.

THE same Apostle had the publick *races* also in view, when writing to the *Philippians*, he expresses his earnest desire of one day partaking of the resurrection of JESUS CHRIST, after having partaken of his sufferings, and being conformable to his death. *If by any means*, says he, *I might attain to the resurrection of the dead* ^p. For this reason he suffered all things,

ⁿ V. 27.

^o Or rather, to make black and blue, which are the marks of one who is beaten and subdued.

^p iii. 11.

that he might attain to the end proposed to him, which was the resurrection of the dead.

Not as though I had already attained, what I hope for, or were already perfect; but I follow after^a, I pursue my course, if that I may apprehend that for which also I am apprehended of JESUS CHRIST.

WHICH is as if he had said; It is not that I am already got to the end, to receive the crown, or that I am already perfect; i. e. or that I am already arrived at the end of my course: But I continue it, I neither stop, nor tire, that I may be able at last to receive the reward; that I may be able to arrive at JESUS CHRIST, whom I shall receive as *my crown*, or rather, who will receive me himself, after having called me to the *race*, and commanded me to dispute the prize.

Brethren, I count not my self to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth to those things which are before^r,

S. Paul here continues the same allusion. When they who run are advanced in the course, they do not amuse themselves with looking behind them, to see how far they are got in the way; they think of nothing but getting over the remaining part of it. This is the only thing their minds are intent upon; and in order to this, they exert their utmost strength.

I press towards the mark, for the prize of the high-calling of God in JESUS CHRIST^f.

THE crown S. Paul expected as the reward of his running, was JESUS CHRIST himself.

^a V. 12.

^r V. 13.

^f V. 14.

AND thus in other places he often had those contests in view, wherein a reward was proposed to him who should first come to a fixed place. He again alludes to them, when he says to *Timothy*, *I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me, I have now nothing to do but to expect, the crown of righteousness, which the Lord the righteous judge shall give me at that great day*^t. That is to say, at that day, which will be the last of my life, and the end of my race. There were judges appointed for these exercises, whose business it was to determine to whom the prize belonged^u.

AND as the life of man is a perpetual warfare, *S. Paul* considers himself, in the *Epistle to the Philippians*, as a fighter. *And I entreat thee also, true yoke-fellow, assist those which have laboured with me, in the establishment of the Gospel.* The Greek word signifies, *Who have fought with me*^x.

THE same Apostle does likewise sometimes allude to the ancient military discipline; the principal laws of which, as related by *Flavius Vegetius*, when he is speaking of the Roman soldiers, are these: *They neither gave themselves up to any pleasures, or to any too great delicacies. If sweat incommoded them, they washed themselves in the Tiber. The same person was equally fit*

^t 2 Tim. iv. 7, 8.

^u En parlant des Athletes, il est bon de remarquer, qu'ils avoient coutume de froter d'huile tout le corps, lorsque ils estoient prests d'entrer dans la lice, & de faire preuves de leur force. Nous voyons aussi que lorsque les chretiens sont prests de mourir, parce qu'alors ils ont des combats plus rudes, à soutenir contre le demon, Dieu a voulu que les pretres les oignent de l'huile sacree pour leur donner, un nouvel accroissement de force spirituelle dans ce moment terrible.

^x iv. 3.

either for cultivating land, or commanding armies. We see one instance of it in Quintius Cincinnatus, who was offered the Dictatorship, whilst he was holding the plough. And it was therefore the countrymen that were to supply the deficiencies of the army. The less a man has tasted of the pleasures of life, the less he is terrified at the approach of death. For, it is in allusion to these laws of military discipline, that he says, that he who has once given himself to JESUS CHRIST, ought to be disentangled from all the affairs of the world. He writes to Timothy thus, *Thou therefore endure hardship as a good soldier of JESUS CHRIST. No man that warreth, entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier*^y. To this the Roman soldiers were obliged, as we learn, from the same *Flavius Vegetius*^z. When the soldiers were once enrolled, there was no other service but the military required of them, nor were they troubled with any particular business. This is the law which the Emperor Leo confirmed: *The soldiers whom the state supports and maintains, ought not to employ themselves in any affairs but those of the state. They ought not to be employed, either in cultivating lands, or in keeping sheep, or in any merchandize; but ought to be wholly taken up with the business in which they are engaged.* And Grotius proves that the soldiers were not permitted so much as to marry, and have children: He quotes very clear testimonies of both Greek and Latin authors, in proof of it.

THE pay which was given soldiers for their maintenance, was called in Latin, *Stipendium*.

^y 2 Tim. ii. 3, 4.

^z Lib. 2. c. 19.

dium. It consisted partly in money, and partly in the common necessities of life. And from hence it is, that the same name has been given to the maintenance of the ministers of the altar, who fight under the banners of JESUS CHRIST. No one, says the Apostle, *goeth a warfare at his own charges*^a. The publick is obliged to supply his necessities. And this is the present condition of the ministers of JESUS CHRIST. A prince is obliged to pay those who fight under him; and this made S. Paul say, that they who are the slaves of sin, receive the *pay*, or wages of it. But what wages? *The wages of sin*, says he, *is death*^b.

C H A P. VIII.

An explanation of several names, the knowledge of whose etymologies is necessary, in order to understand the Scriptures.

THUS have I endeavoured to omit nothing in this *Introduction*, which could render the study of the sacred books plain and easy. I have collected every thing that I thought could be of any use in order to the understanding of them; and I am of opinion, that an attentive and laborious reader will, with the assistance of this work, find few things that will detain him, provided he reads the Scriptures in a language he understands. It were to be wished indeed, that every one had some knowledge of

^a 1 Cor. ix. 7.

^b Rom. vi. 23.

the *Hebrew* tongue, before he undertook the study of the *Old Testament*. We have seen that some pious persons have made it a duty of religion, to study the language in which God was pleased to converse with the ancient patriarchs; and have added to this the study of the *Greek* tongue also, which is the language of all the authors of the *New Testament*, except *S. Matthew*. But the *Latin* tongue, into which translations have been made of all the books of the Bible, is at the same time both the most common, and the most easy; and the relation it bears to the *French*, makes it easy for the *French* reader to understand all its idioms, when he reads the holy Scriptures in the *French* tongue.

AND as then it is no part of my design to give the reader here either *Grammars* or *Dictionaries* of the *Hebrew*, *Greek* and *Latin* tongues, there seems to remain nothing more for me to say concerning these three languages, which were in some sort sanctified by the inscription on the cross of *JESUS CHRIST*. But nevertheless, it must be considered, That we find some words in the sacred books which are borrowed from the original languages, and are not translated; and That we find proper names in them, which signify nothing in other languages, but are very significative in that from whence they were taken. What, for instance, would a *Frenchman*, [or an *Englishman*] understand by the word *MICHAEL*, if he heard it? He would discover nothing in it but the sound of those three syllables. But in the *Hebrew* language, this name alone signifies several words. It is the name of that courageous angel who opposed the pride of the rebellious angels, who would have been like *The most High*, and stopped

ped them with these words, *Who is like unto God?* which is the signification of the word MICHAEL in the *Hebrew* tongue. The greatest part of the *Latin* and *French* proper names have no signification, they were given by chance. But that is not the case of the *Greek* and *Hebrew* names; they are all significative, and are very useful in shewing the character of the persons or things to which they are given, as we have just now observed of the name MICHAEL.

S. *Jerome* in the *Preface* to his book of the *Hebrew* names, teaches us to observe, that *when we see names which begin with the letter A, which the Hebrews call ALEPH, we are not therefore to conclude that these words can only begin with that letter; for as they often begin with AIN, they sometimes begin with HE, and sometimes with HETH; and these letters change both the names, and their aspirations.* For instance, the name ABEL, when it begins with an ALEPH, signifies *mourning*, or *sorrow*; but when it begins with HE, it signifies *vanity*. Thus AMOS, when the first letter is ALEPH, signifies *strong*; but when it is AIN, it signifies *charging*, &c. To which we may add, that the greatest part of the *Hebrew* letters are differently pronounced. The letter AIN is sometimes pronounced as an *a*, sometimes as an *o*, and sometimes as *gna*, and in some *Greek* and *Latin* names, as *e*. The same thing must be said of HETH, which others call CHETH; and from hence it is that interpreters do not all read the *Hebrew* names in the same manner. In the *Vulgate* we read ISAIAS, [in the *English* ISAIAH,] and others write it JESCHIA: Instead of EZECHIAS, [in the *English* HE-

HEZEKIAH] others put CHIZCHIA; and instead of JERUSALEM, is sometimes read JERUSCHALAIMA, &c.

BESIDES, there are several *Hebrew* letters which are very different in themselves, though by their pronunciation they appear to us to be the same, and we therefore express them by the same character. For instance, we express the CAPH, the COPH, and sometimes the CHETH, by the letter *c*; GIMEL, or GHIMEL, and AIN, or GNAIN, by the letter *g*; our *s* serves to express three *Hebrew* letters, SAMECH, TSADE, and SCHIN, or SIN; and the names which we begin with a *t*, may begin with a THETH, or a THAU. I thought it proper to make these remarks, that the different manner in which interpreters render the same words, may not confound the reader, who knows nothing at all of the *Hebrew* language.

I SHALL at present enquire only into the etymologies of some of those *Greek* and *Hebrew* names, which are most frequently found in the Scripture, and which may serve for a rule to find out the rest. One name is sometimes compounded of two or more names, among which it was usual to insert one of the names of God. We have observed, that there are ten names applied to God in Scripture, but they were not all inserted in other names, in the same manner. JAH is a diminutive of the ineffable name JEHOVAH, which was added to several names, as in ISAIAS, or JESCHAIJA, that is, *The salvation of JAH*, or *The salvation of the Lord*. The name EL was that of which other names were most frequently compounded, as MICHAEL, which signifies,

Who

Who is like unto God? GABRIEL, *The strength of God, &c.* ADONAI is also one of the names of God, whence comes ADONIAH, *the Lord reigneth.*

BUT the *Hebrews* had also other names besides those of God, which they added to their common names, and they were chiefly these. AB, *father*; whence comes ABRAM, *An exalted father*, ABRAHAM, *A father of many nations*. ABDA, *servant*; whence comes ABDIAS, [or as we read it in *English*, OBADIAH] *The servant of the Lord*. BEN and BAR signify *a Son*; and hence come BENAMIAH, *i. e. The son of the Lord*, and BARIONA, *i. e. The son of the dove*. BETH a *house*, and CARTATH a *town*, are added to the names of places; as in BETHAVEN, that is, *A house of iniquity, &c.* ISCH signifies *a man*; and hence comes ISCARIOTES, *i. e. A man of the village of CARIOT*. From MELECH, *A king*, comes BIMELECH, that is, *The father-king*. From NATHAN, *A gift*, NATHANAL, that is, *The gift of God, &c.*

THESE instances are enough to shew how the *Jews* compounded their names. I now proceed to give some account, in an alphabetical order, of the etymologies of the principal names that are found in Scripture; that is, of those, the knowledge of which is of most use, in order to a perfect understanding of the Scriptures.

AB signifies *Father*. ABIAH, *Father of the Lord, &c.*

ABEL with an ALEPH at the beginning of it signifies *grief, uneasiness*; with an HE, it signifies *vanity*. The name of ABEL, the son

son of ADAM, begins with an HE.

ABESSALON^c signifies *The father of peace.*

ABRAM, *A father very highly exalted*.
ABRAHAM, *A father of a great people*. It is evident, that there was great reason for giving these names to this patriarch. Before he was called by God, he may be truly said to have been *A father very highly exalted*, or a *great man*; and when in obedience to the commands of God, he left his own country to come into the land of *Canaan*, he deserved to be called *The father of a great people*.

ABADDON, is the name which is given in Scripture to the destroying angel^d. It comes from an *Hebrew* verb which signifies *to ruin*, or *to destroy*, which is the signification of the *Greek* word *Apollyon*, which is used in that place.

ACH and ACHAH signify *Brother*, which were added to many other names: ACHAB, that is, *The brother of the father*; ACHIAHA, *The brother of the Lord*; ACHIMELECH, *My brother the king*, &c.

ADAM, or *red*. The first man was so called, because he was made of a reddish earth.

ADONIBEZEC, *The thunderbolt of the Lord*.

AM with an ALEPH, *faithful*; with an AIN, *a people*; whence AMMINADAB, *A willing people*; and AMMON, *his people*.

AMOS, *overcharged, born down*. ANNA, *gracious, merciful*.

ANNAS signifies almost the same thing; but when the first letter is AIN, it signifies

^c Eng. Absalom.

^d Rev. ix. 11.

who answers, or who afflicts. Thus ANIA is *The answer, or The affliction of the Lord.*

ARIEL is the *Hebrew* name for the altar. When it is written with an ALEPH, it signifies *The lion of God.* The fire which was burnt upon the altar, devoured the victims which were offered upon it. When it begins with an HE, it signifies *The mountain of the Lord.*

ARMAGEDDON is a name used in the *Revelations*^c, whose signification is not very well known. It may come from AR, which signifies *a mountain*, and CHERA, which signifies *destruction.* As if it was said, *The mountain of destruction.*

AZARIAS, or AZARIAH, signifies *The help of the Lord.*

BAAL, BEEL, or BELUS, is the name of an idol; it signifies *master, or lord.* To it were added different names, to distinguish the different idols. BAAL-GAD, *i. e. The idol of fortune*; BAALHAMON, *i. e. The idol of the people*; BAALI, *My idol*; BAALMEON, *The idol of sin*; BEELZEBUB, *The idol of flies, &c.*

BALA signifies *ancient*; whence comes BALAM, *The old-age of the people.* Hence also comes BAL, which is the name of an idol, and signifies *nothing.* The Scripture often gives this name to idols. The word BELI in *Hebrew* signifies *without*, and comes very near to BALAH. BELIAL signifies *impious, ungoverned.*

BEN, BAR, and BOAN, signify *Son.* BENAIAS, or BENAIAH, is *The son*

of the Lord; BENJAMIN signifies *The son of the right hand*; BARNABAS, *The son of the prophet*; BARTHOLOMEUS, *A son who keeps back the waters*; BOANERGES, *A son of thunder*, &c.

BARUCH signifies *blest*; of which several names are formed: As BARACHIAS and BARACHEL, *Who blest the Lord*. BE-RECH in Hebrew signifies *To blest*. BEER, *a well, or fountain*; BEER-ELIM, *The well of the rams, or of the strong*, BERSABEE, or BEERSHEBA, *The well of the oath*.

BATH, *A daughter*: Hence BATH-SEBA, or BETH-SHEBA, *The daughter of the oath*; which was the name of Urijah's wife, whom the Vulgate calls BETHSABEE.

BETH, *a house*, is a name which was joyned to several places: As BETHABARA, *The house of the passage*; that is, the place where the river Jordan was forded. BETHEL, *The house of God*. BETH-DAGON, *The house of wheat*. BETH-LEHEN, or BETH-LEHEM, *The house of bread*. BETH-SAMES, or BETH-SHEMESH, *The house of the sun*, &c.

CADEM, or KEDEM, signifies *The Fast*; CADUMIM, or KEDEMIM, *The ancient, or The Eastern people*.

CARIATH, or KIRIATH, *A town*. CARIATHARIM, or KIRIATH-ARIM, *The Town of Towns*. CARIATH-JARIM, or KIRIATH-JEARIM, *The town of the forests*.

CEPHAS is a Syriack name, and signifies, *a stone*.

DAN signifies *He who judgeth, or Judgment*; DANIEL, *God who judgeth, or the judgment of God*.

DAVID signifies *Beloved*.

DIBON signifies *abundant*; DIBON-GAD, *The abundance of a happy son*.

EDOM, *red*. Hence the *Edomites*, or *Idumeans*, have their name.

ELGANA, *A jealous God*.

ELIEZER, *The help of God*. Sometimes EL, the name of God, was joined to other names of God, as in ELIAS.

ELIZABETH, *The God of the oath*.

ELISEUS, *The salvation of God*, or *God who saves*.

EMMANUEL, *God with us*.

EN, or HEN, *a fountain*. EN-GADDI, *The fountain of the goat*. EN-DOR, *The fountain of the habitation*. EN-GANNIM, *the fountain of Gardens*.

ESAIAS, or ISAIAH, *The salvation of the Lord*.

ESAU, *who laboureth*. ESDRAS, or EZRA, *who assisteth*.

ESTHER, *who is concealed*.

EZECHIAS, or HEZEKIAH, *The strength of the Lord*.

GABA, *a little hill*. This name is joined to several names of places.

GABRIEL, *The man of God*, or *The strength of God*.

GAMALIEL, *The reward of God*.

GETH, when it comes from GATH, signifies *a press*; and when it comes from GHE, it signifies *a valley*. Thus GETH-REM-MON, *The pomegranate-press*; GETH-SE-MANE, *The valley of oyl*.

HANAN, *gracious, pious, merciful*. ANI-AS, *The grace*, or *The mercy of the Lord*.

HE.

HEBREW, *a stranger, one who has passed over.* This name, as has been said, comes from the verb AVAR, *to pass over.* It was given to Abraham, and his descendants, because they passed over the Euphrates, and several countries, in order to come into the land of Canaan.

JAD, *The hand.* JADA, *To praise.* From these two words comes JEDDO, *His hand,* or *Praise ye*; and from thence comes JUDÆUS, *a Jew*; that is to say, *One who praises.*

JERUSALEM, *The vision of Peace.*

JESUS, *Saviour.* This word is also pronounced JESUE, or JOSHUA in Hebrew JEHOASHUA.

JETHRO, *excellent.* JOACHIN, *The preparation of the Lord.*

JOACHIM, *The resurrection of the Lord.* JOB, *afflicted.*

JOANNES, or JOHN, *The grace, or Favour of God.*

JORDAN. *Jordan.* This word is composed of JOR, which signifies *a river*, and DAN, which is the name of the place where this river rises. So that it signifies, *The river of Dan.*

JOSAPHATH, or JEHOSEPHAT, *The Lord judgeth.*

JOSEPH, *augmentation, or increase.*

JOSUE, or JOSHUA, *Lord, Saviour.*

ISAAC, *Laughter.* Abraham and Sarah's son had this name.

ISMAEL, or ISHMAEL, *The Lord heareth.*

ISRAEL, *Who prevails against God?* Jacob received this name from God, when he wrestled with an angel.

LAZARUS, *The help of God.* LIBANUS, *white.*

MARIA, *very bitter, or A sea of bitterness.*

MATTHAT, *A gift.* MATTHANIAS, *The gift of God,* MATTHEW, *Who is given?*

MELECH, *a king.* MELCHISEDECH, *The king of justice.* MELCHIAS, *Lord, king.* MELCHIEL, *God my king.* MELCHON, *their king.* MOLOCH, *reigning.*

MESSIAH, *anointed; in Greek, Christ.*

NATHANAEL, *The gift of God.* NAZAREAN, *Separated.*

OBED, or EBED, *Servant.* OBADIAS, *The Servant of the Lord.* OBED-EDON, or OBED-EDOM, *The servant of man.*

JOCHOSIAS, or AHAZIAH, *The possession of the Lord.*

PHARES, *Division, Separation.* PHARISEE, *Separated.*

RAB, *Great.* RABBI, *Master, Doctor.*

RAM, *Exalted, masculine;* RAMA, *Exalted, feminine:* Whence comes RAMATHA, *the name of a town in Syria, upon mount Ephraim.*

RAPHA, *Physick.* RAPHAEL, *The physick of God.*

SALEM, *Peace, or Perfection.* SALOMON, or SOLOMON, *Peaceful, or Perfect.*

SAMUEL, *Who is established by God?* SARAH, *Lady, Princess.*

SARAI, *My lady.* SATAN, *Adversary.*

SAUL, *Which is demanded, or which is lent.*

SEDECIAH, or ZEDECHIAH, *The justice of the Lord.*

SEMEI, or SHEMEI, *Who hears?* SEMEIAS, or SHEMAIAH, *Who beareth the Lord?*

SIMON,

SIMON, *who obeys.*

THOMAS, *A twin.* DIDYMUS in *Greek* signifies the same thing.

TOB, *Good.* TOBIAS, *A good master.*

URIAS, or URIAH, *The fire of the Lord.*

ZACHARIAS, or ZECHARIAH, *The memory of the Lord.*

I Do not design to give here an explanation of all the proper names that are to be met with in the Bible; my intent is only to give the reader a general idea of them; and if I may so speak, to open the way for those who are inclined to search farther. There is, indeed, at the end of all the *Vulgate* Bibles, an explanation of the *Hebrew*, *Chaldee*, and *Greek* names; but it is very difficult to find out the true signification of them without seeing them written in their original tongues: Because there are, as I have said, several *Hebrew* letters, which though they differ both in figure and pronunciation, yet cannot be rendered in the *Latin* tongue, or ours, but by the same letter. There are also, for the same reason, several *Hebrew* names, which though of a very different signification, yet cannot be expressed in our language but by the same word.

And in order therefore to discover the origin of these words, it is necessary that we have some little knowledge of the *Hebrew* tongue. The *Prolegomena* to the *Antwerp Polyglott* may afterwards be consulted; where you will find a catalogue of all the proper names written in their original languages; the *Hebrew* ones in *Hebrew*, and the *Greek* ones in *Greek*. The *Hebrew* names are also there written in *Greek*, because the author of the *Vulgate* follows the LXX in their manner of expressing the *Hebrew* names. This catalogue is perfect, nothing can be desired to be more so.

TO this I shall here add the explication of some *Hebrew* words which were usually made use of in the affairs of religion, and which the *Interpreters* not having translated, are often found in the *Latin Scriptures* ^f.

AMEN is a mark of affirmation. This word comes from AMAN, which signifies *to be faithful*. JESUS CHRIST often used this word, and even repeated it, to signify a kind of oath. It signifies *assuredly*, or *in truth*. And it is in this sense that S. Paul understood it, when he said that the promises of God were *Nai*, and *Amen* ^g. These two words, one of which is *Greek*, and the other *Hebrew*, signify the same thing; and the *Latin Interpreter* has rendered them by the verb *Eſt*. The LXX often translate the word AMEN by this verb, and *Genito*; that is to say, in *Latin*, *Fiat*, or *ſo be it*: Which ſhews that the word AMEN, is a mark of consent and desire.

ALLELUIA, or HALLELUJAH, is a word we often meet with in the *Pſalms*, and the *Vulgate* has preserved it: It signifies *Praise ye the Lord*.

THE CHERUBIMS were figures compounded of those of several animals, which nobody knows how to describe. God commanded *Moses* to put some of them over the *propitiatory*, or *cover* of the *ark of the covenant*, as if this ark had been a *chariot*, which is call'd in *Hebrew* RACHAB ^h, adding to it the letter *Caph*, which is called *The Particle of resemblances*: So that the word CHERUBIM signifies *as chariots*. *Ezekiel* ⁱ ſays, that the figures of the

^f i. e. *The Vulgate.*

^g 2 Cor. i. 20.

^h Or rather

RECHUB.

ⁱ x. 8.

Cherubims were compounded of four other figures. And the greatest part of the *Interpreters* give them childrens faces, and think they took their names from thence. For, RUB, or RAVIA, in the *Chaldee* language, with the letter CAPH, which, as I have said, is the mark of resemblance, signifies *as children*. But the Scripture also gives the name of *Cherubims* to the angels whom God appointed to guard paradise after *Adam* had been driven out of it. God, says the Scripture, *drove out the man, and placed at the East of the garden of Eden, Cherubims and a flaming sword, which turned every way, to keep the way of the tree of life*^k.

GEHENNA is a word compounded of GHE, which signifies *a valley*, and HENNON, which is the proper name of a man, and has since been given to a valley near the city of *Jerusalem*, in which the idol *Moloch* was worshipped, and in honour of whom the *Jews* were barbarous enough to burn their own children alive. Which cruelty is the reason why this name has since been used to signify the place which is appointed for the eternal punishment of the reprobates; and also to signify the torments they suffer with the devil and his rebellious angels.

HOSANNA, in *Hebrew* HOSIANNA, is a word which signifies *O God save us*, or *help us*. The *Jews* often repeated it on their days of rejoycing, and in their wishes for the prosperity of persons of distinction, as for that of a new king. We find it in the 118th *Psalms*, (v. 25.) and they to this day repeat it on their *feasts of tabernacles*. They also give the name of Ho-

^k Gen. iii. 24.

sanna to the *branch* which they carry in their hands on this day. On this festival they celebrate their expectation of the deliverance of *Israel* by the *Messiah*; and therefore looking on JESUS CHRIST as the *Messiah*, when he entered triumphantly into *Jerusalem*, they received him with *branches* in their hands, and crying H O - S A N N A ¹.

MESSIAH comes from the *Hebrew* MAS-CHACH, which signifies *to anoint*. It is the name which the *Jews* themselves give to him whom their kings and priests typified by their *anointings*. They now add to this name that of MELECH, and pronounce it MELEECH HAMASHIACH; that is, *King Messiah*; or *Messiah the king*. They also call him CHRIST, from a *Greek* verb which signifies *to anoint*. Our Lord JESUS CHRIST who was born of the virgin *Mary*, has sufficiently shewn both by his discourses and actions, that he was the *Messiah*, which God promised to mankind.

PASSOVER, or rather PASCHA, comes from PASACH, which signifies *to pass over*. *Theodotion* and several other *Interpreters* have rendered the *Hebrew* word PASACH, by that of $\Phi\alpha\sigma\acute{\epsilon}\chi$; and the *Vulgate* does also sometimes make use of the word *Phase* ^m: But the *Syrians* and *Chaldeans* add an ALEPH, and translate it PISCHA, or PASCHA; in which the LXX have followed them, because this was the language of the *Jews* when they returned from the captivity of *Babylon*. PASCHA in *Hebrew* is the same thing as *passage*, or *passing over*. The *Jews* celebrate in this festival the memory of the destroying angel's *passing over* them, when he

¹ Matth. xxi. 9.

^m Exod. xii. 11.

passed through *Egypt*, and killed the first-born of the *Egyptians*, but spared the houses of the *Israelites*, whose doors were stained with the blood of the lambs, which God had commanded them to kill, and which for that reason were called *the passover*.

RACA is a *Syriack* word, and comes from RECH, which signifies *empty*. It is a term of reproach, and is as much as to say, *A man who has neither wit nor judgment*.

SABAOTH, or TSEBAOTH, signifies of *armies*, and comes from the verb TSABA, to *fight*. The word TSABA also signifies *an assembly of people*, or *an army*; which is therefore metaphorically applied to the stars, which are as it were the *militia of heaven*, and are drawn up in a wonderful order.

SABBATON comes from SABATH to *rest*, or *not to work*.

SERAPAIM is a word which signifies a thing that is *on fire*. *Isaiah*ⁿ gives this name to those angels one of whom brought him *a coal of fire* and laid it upon his lips. And it is either for this reason they are called SERAPHIM, or because of their appearance, which was bright and *like fire*^o.

TERAPHIM were idols and images which were worshipped, and were the *Dii Penates* of the ancients^p, which were appointed to watch over the house. The learned think they were human figures to which was paid a religious worship; and they were therefore forbidden to be made.

ⁿ vi. 2. ^o See p. 215. Note ⁿ.

^p This is Pere Montfaucon's opinion of them. See L'Antiquité Expliquée. Tom 4. Liv. 4. Chap. 2.

WHAT now remains is to give some account of the *Greek* names also, which though sometimes made use of in the *Latin* translation, can yet be applied to no sense, unless we know something of the *Greek* tongue. This is a very copious language, and has this in common with the *Hebrew*, that its names are not empty sounds, which only signify the things they are the signs of, because use has so applied them, as it happens in other languages. A person who understands *Greek*, easily discovers the reason why certain names are made use of rather to signify one thing than another. And as then it becomes us not to speak, hear, or read any word, whose pronunciation does not at the same time give a clear and distinct idea of the thing it would express; I come now to explain the *Greek* words which the *Latin* Interpreters of Scripture have not thought fit to turn into *Latin*, though it would sometimes have been more convenient to have done it, as in the following passage of *Ezekiel* 9. *And thou shalt prepare a meat offering for it every morning, the sixth part of an ephah of fine flower, and the third part of an hin of oyl, to temper with the fine flour; a meat-offering continually by a perpetual ordinance unto the Lord.* In the *Vulgate* it is, *faciet sacrificium super eo cata mane mane.* The word *Cata* is a *Greek* preposition which ought to have been rendered in *Latin*, *secundum*. It is here commanded to offer sacrifice every morning in the morning; that is, every day in the morning, or every morning. And the word *sacrificium*, which the *Vulgate* uses, is also equivocal. It is usually taken for the offering up of a victim in sacrifice. But in

the *Hebrew* you have here the word MINACHA, which is a clearer term, and signifies, as I have already said, an *offering of fine flour mixed with oyl*.

THE *Greek* words which are unexplained in the [*Latin*] Bible, are according to their alphabetical order, as follows.

ABYSSUS, *an abyss*, is compounded of a word which signifies *The bottom*, and what is called the *privative a*; and it is as much as to say, *bottomless*. An ABYSS signifies a *gulph, lake*, or other collection of waters which is of an immense depth; and in this sense those *Jews* understood it who translated the holy Scriptures into *Greek*.

ANATHEMA comes from a verb which signifies *to separate*, or *to devote*. It signifies a thing *separated* from common use, in order to its being *consecrated* to God, with imprecations that they who shall be rash enough to turn it again to common use, may feel the most terrible effects of God's wrath. The apostle desires to be *Anathema* for his brethren^r; that is, he devoted himself to suffer all those evils in his own person, which God might justly have brought upon his brethren^f.

ANGELUS, *angel, Ambassador, deputy*, [*or messenger*] in *Hebrew* MALEACH. The word *angel* comes from a verb which signifies *to declare*. It is used to signify the deputies of Princes and great Lords, who are entrusted with their orders, and the care of their affairs in fo-

^r Rom. ix. 3.

^f Or rather, he desires to suffer temporal death, if that could be a means of promoting the spiritual good of his brethren the Jews.

reign countries. The ministers of God, whom he sends from heaven, whom he has entrusted with affairs of the greatest consequence, and whom he makes use of for the good of mankind, are also called by this name. Of the *angels*, (strictly so called) some are rebellious, and others continue faithful. The former are the devils, the latter are those happy spirits which are always in the presence of God, and ready to put his commands in execution.

ANTICHRISTUS, that is, *Antichrist*, is a *Greek* word. ANTI denotes *opposition*; so that by *Antichrist* we are to understand one who is *opposed to* JESUS CHRIST; as that wicked one will be, who must come before the consummation of all things, and will raise the most terrible persecution against the *Christian Church*, that it has ever felt.

APOCALYPSE, signifies *a revelation*, or manifestation of hidden things. It is the name of the last book of the Scriptures, which contains several things which were *revealed* to the Apostle S. *John*.

APOSTATE is a name given to those who have been wicked enough to desert the faith. APOSTASIE is the same thing as *desertion*, or *quitting* any thing.

APOSTLE is a *Greek* word which signifies in general, *a messenger*, or *deputy*, who is to take care of the affairs of the church, or of a republick. It was so used even by the *Athenians*. Among *Christians* it signifies those great men whom JESUS CHRIST himself *sent* to lay the foundations of his church.

ARCHISYNAGOGUS, or *governor of the synagogue*, is compounded of ARCHI, which signifies *a prince*: So that we are to understand

understand by it the *first*, or *principal* person belonging to a synagogue. Thus the *chief* angels are called *Archangels*, and the title of ARCHITRICLINUS was given to the master of the place where *beds* were prepared for entertainments^r.

AREOPAGUS is the name of the place where the *Athenians* met to deliberate of their affairs; [it signifies, as we render it in *English*, *Mars-hill*.]

AZYME, that is, *without leaven*. ZYMOS signifies *leaven*; and the ALPHA which is called *privative*, is the same thing as *without*.

BAPTISM comes from a verb which signifies *to wash*, or *to dip into water*: And because they who are thus washed in water, are cleansed and purified, therefore the word is sometimes used to signify *Immerſion*, or *Purification*.

BRAVIUM (Greek βραβεῖον) is the name given to the *reward* which was given to those who came off victorious, in the combats, and publick *Sports*.

CATARACTES were a sort of *openings*, or *windows*, which were at the tops of houses. When they were open, any thing might easily be let down from the top of the house to the bottom. And it is in this sense, that the Scripture accommodating itself to our way of speaking, says, that *God opened the cataraets of heaven*^v, when he sent the rains which brought down the waters of the deluge upon the earth.

CATECHESÉ, or CATECHISM, are names which come from a verb which signifies *to instruct viva voce*. The CATE-

^r Or perhaps rather to the master of the feast, or master of the ceremonies, at publick entertainments.

^v Gen. vii. 11. Vulg. Windows. Eng.

CHUMENS were those who were taught the first principles of the faith, in order to prepare them for baptism.

CATHOLICK, that is, *universal*.

CHRIST, that is, *anointed*, in Hebrew *Messiah*.

CLERUS, *Clergy*, properly signifies *lot*, or that which fell to any one *by lot*; and from hence it came to be used to signify *an inheritance*. This name is now appropriated to those who are set apart for the service of God, and have chosen him to be their *inheritance*.

CONOPEUM was a sort of veil made in the form of a fine net, which left a passage for the light, and at the same time kept out flies. The *Egyptians* used to throw fine nets all over their beds, to guard them against certain flies which are called in *French Cousins*, and in *Greek CONOPES*. The ponds and marshes with which *Egypt* abounds, breed a great number of these insects. And perhaps they who translated the history of *Judith* into *Greek*, spake after their country manner, when they said that *Judith* pulled down the *Conopeum* of *Holofernes's* bed, after she had cut off his head^w.

DEMON signifies *one who knows*; so that it is taken both in a good and bad sense. *Homer* applies it to his gods; and it is now commonly applied to the rebellious angels, who endeavoured to cause those honours to be paid to themselves, which belong only to God.

DEUTERONOMY is *the second law*. It is the name of the last book of *Moses*, in which this law-giver repeats, and if I may so speak, proposes a *second* time, the law which

^w Jud. xiii. 9. *Vulg.* Canopy. *Eng.*

had been already written in the preceding books.

DIABOLUS, *devil*, that is, *calumniator*, or one who *accuses falsely*. The Greeks give this name to those who give themselves up to iniquity; and from thence it came to be applied to evil angels.

DIACONUS, *deacon*, that is, *minister*; comes from a verb which signifies *to serve*.

DIADEM properly signifies a *wreath*, which emperours and kings formerly wore round their heads, to shew their dignity.

ECCLESIA, *church*. This word properly signifies an *assembly* of people called together by order of the magistrates: Whence it comes to be applied to all those whom God has called to eternal life.

ECCLESIASTES is one who harangues the people in an assembly.

ENCŒNIA comes from a Greek word which signifies *to renew*. The Interpreters of Scripture make use of it, to translate by it the Hebrew CHANAK, which may be understood of all *dedications*^x, whether that which is made after the building of a temple, or that which is made after it has been purified, and if I may so speak, *renewed*.

EPISCOPUS, *Bishop*, comes from a Greek word which signifies *an overseer*.

ETHNICUS is the same thing as *Gentile*. The *Jews* called themselves the people of God, and gave all other people the name of GOIM, that is, *Nations*. So that these *Nations* called in Greek *Ethnoi*, in Latin *Gentiles*, were the idolaters who did not worship the true God, who was known only in *Judea*.

^x John x. 22.

EVANGELIUM, *Gospel*, signifies a piece of agreeable, happy, and *good news*; as that was which informed mankind of the birth of a Saviour.

EUCHARIST is *thanksgiving*.

EXODUS, *a going out*. This is the name of the second book of *Moses*, so called, because the first thing spoken of in it, is the miraculous march of the *Israelites* out of *Egypt*.

GAZOPHYLACIUM, *treasury*, is properly the place where the riches and treasures of the temple were kept. The first part of this word signifies *riches*, and the other comes from a verb, which signifies *to keep*. The place where the alms were kept, were called by this name.

GENEALOGY is a description of the family and ancestors, from whom any one is descended.

HERESY was taken at first to signify any opinion in general which was strictly adhered to, whether it were good or bad; so that it properly signified *a sect*. But since the Apostles have preached to us the doctrine of **JESUS CHRIST**, and since it has been no longer lawful to follow any other doctrine, they have been called *hereticks*, who have separated themselves from the communion of the faithful, to follow error. So that the word is now taken in a bad sense, to signify a sect that revolts and rebels against the church.

HOLOCAUST is a word compounded of an adjective which signifies *to burn*. It was properly a sacrifice in which the victim was *entirely burnt* and consumed upon the altar. Nevertheless, this name has been given, but in a more extensive sense, to some other sacrifices, some parts of which the priests had for themselves.

IDOL

IDOL signifies *a figure, or an image*. Nevertheless, custom has appropriated it to signify the statues of the false gods, which were themselves called *idols*, as being nothing else but figures of gold, or silver, or stone, or wood. So that this name *idol* being taken for the false god it represents, may well be said, in the language of the Scriptures, to be *nothing*. There is but one God; the gods of the Gentiles are not. And it is in this sense, that S. Paul says, *We know that an idol is nothing in the world*. From this word *idol* comes *idolatry*, which is the *worship that is paid to idols*; *Idolater*, which is *he that worships them*; and *idolothuta*, which signifies *the flesh of the victims, which were offered up in sacrifice to them*.

IOTA is the name of a Greek letter. S. Matthew gives us to understand that it is a very little one. Nevertheless, it is not the *smallest* in the Greek alphabet; but JESUS CHRIST spoke Hebrew, and S. Matthew wrote in that language, in which the letter JOD in the Hebrew alphabet, which answers to the *iota* in the Greek, is but half a letter, and is much less than any other.

LAICKS is a name by which the people are called, [as opposed to the *Clergy*.] LAOS in Greek signifies *people*.

MARTYR, according to the import of the Greek, signifies any *witness* in general; but it is particularly applied to those who have bravery and courage enough to confess the faith of JESUS CHRIST, and to lay down their lives in the defence of it.

MYSTERY is a word which comes from

a verb which signifies *to shut up, or to conceal*; so that a *mystery* is a thing *sacred and concealed*.

NEOPHYTE signifies *a new plant, or a thing newly planted, a novice*. So that this name is applied to those who being newly converted to the faith, are not yet fully instructed, or fully settled in it.

PARADISE is a *Greek* word which signifies a *garden, or a park, or nursery*, where trees are brought up, and where wild beasts are kept for diversion. The *Greek Interpreters* give this name to the *garden* God planted in *Eden*, wherein *Adam* was put before his fall. And it is from this delightful *garden* that the name is applied to those happy mansions of bliss which God has prepared for those who shall faithfully keep his commandments.

PARASCEVE, *preparation*, is the name that was given to the day in which the law commanded the *Jews* to *prepare* every thing that was necessary for life, against the seventh day, which was the day of rest.

PENTATEUCH is a name given to *the five books of Moses*. PENTE signifies *five*, and TEUCHOS *a book*; so that to call them the *Pentateuch* is the same thing as to say, *The five books*.

PENTECOST was the *fiftieth* day, reckoning from the day after the feast of the *Passover*, and from thence it takes its name. It was one of the most solemn days.

PERIPSEMA in *Greek* signifies properly *ardure, or excrements*; and it is also taken in the *Greek* for *expiation*. This name was given to those who were condemned to death in *expiation* of some crime. And when *S. Paul* says that he was *omnium peripsema*, he intended to signify thereby,

thereby, that the people had as great an aversion to and contempt for him, as for the persons who were condemned to suffer death.

PHYLACTERIES were pieces of parchment artfully made up, in which the Jews put some words of the law. We have said enough of these *phylacteries* in the former part of this work.

PRESBYTER signifies *an old man*; this name was given to the ministers of the Church, either because formerly such persons only were chosen ministers as were of an advanced age; or rather because nothing ought to appear in their lives and conduct, which is not the effect of a consummate prudence; or even because, the people had the same respect for them, and paid them the same honours, as they did to persons of an advanced age. And in this sense this name rather shews their dignity than their age.

PROPHET, according to the signification of the *Greek* name, imports one who foretells future things. But the *Hellenist Jews* don't always so understand it. They also understand by it, *a teacher*, or *a man of letters*, and even a poet. So that S. Paul speaking of a poet who had said that the *Cretans* were liars, calls him in his *Epistle to Titus*, a prophet². They who made hymns and songs were called by this name.

PROSELYTE is the name which was given to those who left the superstitions of their fathers, to embrace the *Jewish* religion. The word signifies *a stranger*.

PSEUDO is a *Greek* word which signifies *false*, or *deceitful*: So that *pseudo-apostoli*, are *false apostles*; *pseudo-prophetæ*, are *false prophets*, &c.

² i. 12. *Vulg.*

PYTHONESS signifies a woman possessed by a demon, which was worshipped under the name of *Python*. *Apollo* was called by this name, because he killed the serpent *Python*. But the word is rather to be derived from a noun which signifies a *serpent* and a *magician*: So that by a *Pythonefs* we are to understand a *magician-woman*.

SCHISM signifies *separation*. *Schismaticks* are they who *separate themselves* from the body of the faithful.

SYNAGOGUE signifies an *Assembly*. But it is also used to signify the *place* where the *Jews* assembled to hear the law of God.

SANHEDRIM was the place where the *Jewish* magistrates assembled. I have already said enough of it in the first part of this work. The *Great Sanhedrim* sat in the temple.

TETRARCHY, it is pretended, signifies the *fourth part* of a state, so that a *Tetrarch* is one who governs that *fourth part*. But nevertheless, it seems to be rather a title of honour which was inferior to that of *King* and *Ethnarch*, but superior to that of *Toparch*.

It often happens, that where we find an *Hebrew* word in the *New Testament*, we find also the interpretation with it. Thus when the *Evangelists* speak of *S. Thomas*, they add, *who is called Didymus*. These two words, one of which is *Hebrew* and the other *Greek*, signify the same thing. [*viz. Twins.*] *S. Peter* is also called *Cephas*, both which names signify a *stone*.

TABITHA and **DORCAS** are the *Greek* and *Hebrew* names of the same person, and both signify a *goat*.

ELYMAS and **MAGUS** are also the names of the same man, the first of which is *Hebrew*

Hebrew, and the other Greek: [and both signify a forcerer.]

CHAP IX.

The manner of dividing the holy Scriptures, so as they may all be read in a year.

AS the end and design of this work is to inspire the reader with a taste and love for the holy Scriptures, to make plain the difficulties of them, and to give light to them; it is now time, after having said all that I think necessary to this design, that I should set down the order which may be prescribed for dividing them in such a manner, as that they may be all read every year. For it is a most pious custom, and very salutary to the soul, not to let any day pass, without reading something in this divine book. Nothing can conduce more to the support and nourishment of our faith, the regulation of our manners, and the filling our souls with all spiritual comforts.

ALL the Bible is holy; every thing in it is inspired by God; but it is like a temple, in which though all be consecrated to God, yet some places in it are more holy, and more venerable than others. In the same manner some parts of the Bible are more holy than the rest, or are at least more proper to make us so: And in this rank I put the *Gospel*. It contains the life of JESUS CHRIST, the history of his miracles, and his divine instructions which make

make up the body of *christian* morality. His miracles convince us of his divinity; his life is the pattern of ours; and his instructions are the rules by which we are to walk in it; and no day ought therefore to be let slip without reading some part of the Gospel, since our lives are to be regulated, and we shall hereafter be examined by it. The workman never lays aside his rule and compass.

AND among those parts of Scripture, which ought to be principally read, I also place the book of *Psalms*; because it is most proper to assist us in the most essential duties which are due from man to God; namely, prayer and thanksgiving. For if our not knowing how to pray, and our being ignorant of what we ought to ask, makes us stand in need of the HOLY GHOST to assist our weakness; how much more difficult is it for us to praise the supreme majesty of heaven, who are in his sight but dust and ashes? Now the *Psalms of David* teach us both how to *praise* God, and how to *pray* to him. No body has spoken more worthily of the divine power, greatness, holiness, mercy, and providence, than the *Royal Prophet*. The wonders of the creation, the beauty and order of the universe, the vicissitudes of day and night, and different seasons, the infinite variety of the creatures, and the surprizing splendour and number of the stars, are all represented by him with the most lively eloquence. He speaks of all the elements, and the beings which are particularly appointed to shew the power of God, and to execute his commands, I mean winds, thunder, and tempests. Who has ever given a more lively, and more magnificent description of them than *David*? And is not all the history

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ALL the Bible is holy; every thing in it is inspired by God; but it is like a temple, in which though all be consecrated to God, yet some places in it are more holy, and more venerable than others. In the same manner some parts of the Bible are more holy than the rest, or are at least more proper to make us so: And in this rank I put the *Gospel*. It contains the life of JESUS CHRIST, the history of his miracles, and his divine instructions which make

make up the body of *christian* morality. His miracles convince us of his divinity; his life is the pattern of ours; and his instructions are the rules by which we are to walk in it; and no day ought therefore to be let slip without reading some part of the Gospel, since our lives are to be regulated, and we shall hereafter be examined by it. The workman never lays aside his rule and compass.

AND among those parts of Scripture, which ought to be principally read, I also place the book of *Psalms*; because it is most proper to assist us in the most essential duties which are due from man to God; namely, prayer and thanksgiving. For if our not knowing how to pray, and our being ignorant of what we ought to ask, makes us stand in need of the HOLY GHOST to assist our weakness; how much more difficult is it for us to praise the supreme majesty of heaven, who are in his sight but dust and ashes? Now the *Psalms of David* teach us both how to *praise* God, and how to *pray* to him. No body has spoken more worthily of the divine power, greatness, holiness, mercy, and providence, than the *Royal Prophet*. The wonders of the creation, the beauty and order of the universe, the vicissitudes of day and night, and different seasons, the infinite variety of the creatures, and the surprizing splendour and number of the stars, are all represented by him with the most lively eloquence. He speaks of all the elements, and the beings which are particularly appointed to shew the power of God, and to execute his commands, I mean winds, thunder, and tempests. Who has ever given a more lively, and more magnificent description of them than *David*? And is not all the history

of the *Jewish* people, from the calling of *Abraham* till they became the peaceable possessors of the land of promise, contained in the *Psalms*; and so adorned with the finest beauties of poetry, that prophane authors have nothing of this kind which can equal the poems of this great king? But what ought to make this book most esteemed and valued by *Christians*, is, its containing some of the clearest prophecies concerning *JESUS CHRIST*: So that this book becomes thereby as proper a study for *Christians* as for *Jews*.

The *Psalms* are also excellent *prayers*. The misery of man was never better expressed, or his wants more strongly represented, than by the *Psalmist*. We here find the most pressing motives that can be made use of, to incline the Almighty to favour us, and to engage him in our assistance. *David* makes use of every inducement, and neglects nothing that can be persuasive; and when he cannot find in himself sufficient reasons for his obtaining his petitions, he has recourse to God himself, and drawing reasons for success from the divine nature, engages God for his own glory's sake, not to give up his people into the hands of their enemies, who would insult their God, for having deserted them. And this is what has made the church always have a particular respect and love for the *Psalms*; insomuch that they were all of them formerly appointed to be read over once a week in the publick offices. And every private person ought, according to her example, to have these divine *songs* always in his mouth. So that we must distinguish the other books of Scripture, which are read only at certain seasons of the year, from the *Psalms* and the *Gospel*:

These

These ought to be read every day^a. And as to what is the proper business of this place, the dividing the rest of the Bible in such a manner, as that the whole may be read over in a year; it seems to be of little consequence, to keep any order in it, provided the whole be read over, and begun anew every year; but nevertheless, it will be granted to be yet better to be orderly and regular in it. Now of all the methods that can be proposed, none is more just, than the following in our private readings, the publick lessons of the church. Besides, that this uniformity is most pious and acceptable to the Lord; the care the church has taken to choose out such passages of the sacred books, as relate to the mysteries which are celebrated in it, does also much contribute to our instruction in religion, and to the filling our minds with the spirit of it.

WE have observed that the synagogue caused the sacred books to be read to her children, in her publick assemblies. For *Moses*, as is said in the *Acts*, *hath of old time, in every city, them that preach him, being read in the synagogues every sabbath-day*^b. And the *Jewish Calendar* shews exactly how the Scriptures, and each chapter and section was to be read, as we have seen. In imitation of whose example it is, that the church has always commanded the Scriptures to be read in her offices. But whereas only some very short passages of Scripture, or rather only the title and beginning of each book is now read in the *Roman Breviary*, the church

^a How agreeable is this with the practice of the Church of England, which in her publick offices reads over the whole book of Psalms once a month, and all the Gospels three times in a year?

^b xv. 21.

formerly read every book entirely over without omitting any part of it.

AND it was in conformity to so venerable a custom, and the general sentiments of the church, that a person as learned as pious, printed a pamphlet in *French*, in the year 1669, at *Savreux*, in which he proposes a method of reading the Scripture every day according to the publick offices. With this method, the whole Scripture may be entirely read over once a year, without making the reading too long at a time. For some chapters, which contain only genealogies, and an enumeration of families, may be passed over. And on the solemn days no reading is appointed, because it is supposed that every one is then sufficiently taken up with the publick offices of the church.

THIS treatise is so fine a one, that I thought my self obliged to insert it here [almost] entire. The author of the *Latin* work which I translate^c, contents himself with abridging it; but I am persuaded that the reader will not think it too long in this translation. It is a little prolix, but nothing is mentioned but what is material.

^c *These are the words of the French translator, not of Pere Lamy, who is now known to be the author of the work here spoken of. And it must be here observed, that some parts of this treatise are omitted in the English, for reasons given in the preface.*

C H A P. X.

A new method for disposing of the several parts of the holy Scriptures in such a manner as that they may all be read in the space of a year, and with most convenience and advantage.

SOME of those who have proposed methods for reading all the Scriptures in a regular time, have confined themselves to the civil year, dividing the number of the chapters of the Bible, by that of the months or days of the year, to shew how much must be read every day, or every month, in order to finish the whole in the year: And this has plainly not much difficulty in it.

The different methods of reading the Scriptures that have hitherto been proposed, and where-in this differs from them.

OTHERS considering that nothing is more commendable, than to pursue the general directions of the church in our private devotions, have endeavoured to accommodate these pious readings to the order that is kept in the *Breviary*; it being evident, that the church has consecrated certain books of Scripture to certain times, in order the better to imprint on our minds the mysteries which are then celebrated.

BUT as this way of dividing the Scriptures is not so easily adjusted as the other, because of the difficulty of reading whole books of Scripture, while the church reads only some chapters of them; some persons have therefore observed that the method of this kind, which was proposed some years since, and has been several times

printed, had two considerable inconveniencies in it. The *first* is, that it often happened that too much was appointed to be read at once, some days having five or six, and sometimes seven chapters allotted them: And the *second*, that sometimes it appointed nothing but pieces of morality to be read, which is filling the mind with too much nourishment at a time; whilst at other times it appointed nothing but historical parts, which are not so instructive and edifying to all sorts of persons.

CONSIDERING therefore that that method which best agrees with the general order of the church, (which we should always honour even in the smallest things) is undoubtedly preferable to all others; we have thought it our duty to preserve it, and have at the same time endeavoured to remove the two inconveniencies beforementioned, in the *New-method*, which is proposed in the following tables: For, we have endeavoured to adjust every thing so well in it, that though in the space of a year we read the whole Scripture, (except some enumerations of proper names which may be omitted) yet there is generally but three or four chapters to be read in a day. And as for the Second difficulty, we have mixed the moral and historical books together as well as we could, that so every one may daily, with ease, find some spiritual nourishment and edification; imitating in this the commendable conduct of the ancients, who, as *Cassian* observes, generally put a lesson both out of the *Old* and *New Testament*, in their nocturnal offices.

WE have likewise as nearly proportioned every day's reading to one another as was possible, putting fewer chapters together when they are long,

long, and more when they are short. But we set down nothing particular to be read on the solemn festivals, because it is supposed, that the service of the church ought at those times sufficiently to employ our thoughts in meditations on the mysteries which are then celebrated, as has already been observed.

§. I.

BUT in order to a right understanding of the *of the Ci-* method which we have followed in this table, *vil and Ec-* it must be observed that the year consists of 365 *clesiastical* days and somewhat more than six hours; be- *year.* cause the sun is so long in making his revolution, before he returns to the point from whence he set out.

WHICH days, if divided by seven, make fifty two weeks, and one day over; and these six hours are kept to make a day every fourth year, which is inserted on *the sixth of the Calends of March*, that is, the four and twentieth day of *February*. And this day is called *Bissex-tis*, and the year in which it falls *Bissextilis*; because the *Latins* reckoned on these years, *bis sexto calendas*; that is, they reckoned *the sixth day of the calends* twice; I mean twice before the first day of *March* following, [or twice in the same year.]

THE days of the week (called in *Latin Feriæ*) are marked in the *calendar* by these seven letters, A, B, C, D, E, F, G. So that if the year consisted only of fifty two weeks, these seven letters would make a continual circle, which would begin every year. But the odd day which the year contains above fifty two weeks, makes the year always end with the same letter, and the same day of the week, with

which it began; and consequently the next year cannot begin with the same day of the week, but with the following one: Which is the reason of the change that is necessarily made of the *dominical letters* every year, since the letter which one year is the *Sunday-letter*, must, for this reason, be the *Monday-letter* of the next year. And hence it also comes to pass, that the festivals which are fixed to certain days of the month, must consequently change the days of the week on which they fall.

NEVERTHELESS, if this was the only difference, these festivals and these dominical letters would return in the same circle every seven years. But because there is also every four years, an *intercalary* day, or *bissextile*, which makes the fourth years, or *leap-years*, to consist of 366 days; therefore this circle cannot return to its first order in seven years, but it must be four times seven years, that is, twenty eight years, before it begins again in the same order it had at first. And this is what is called *The Cycle of the Sun*, or *The Circle of the dominical letters*, which serves to regulate the week days in every year, and the festivals which are fixed to certain days of the month.

BUT neither is this circle sufficient to reduce the other festivals which are called *Moveable*, to the same order, and the same time; because they depend upon *Easter-day*, which being fixed according to a full moon in *March*, does therefore happen sometimes sooner, and sometimes later. For if we would have the years to return in one perpetual regular course, as well with regard to these festivals as the others, we must make a cycle of several hundred years long. But nevertheless, it may be observed, that there
are

are properly but thirty six differences in all this; and that therefore thirty six briefs, or tables, would be sufficient to regulate the publick offices for ever; though not so as that they should always fall in the same order and succession with respect to one another, yet so as that the *Epaets* and *Dominical Letters* would agree together. For, as in the circle of twenty eight years, the same *Letters* return four times, so in this other circle, the same *Epaets* would return several times. Each particular *Epaet* might also fall upon the same day with each particular *Dominical Letter*; and several *Epaets* might join with each *Letter*, giving *Easter* on the same day: So that this order would depend upon this concurrence of the *Letters* and *Epaets*, as is known to all who understand a little of the disposition of the *Calendar*, and as may be seen in the *Tables for finding Easter*, which it would take up too much time here to explain ^d.

AND that I may not detain the reader with any thing that is foreign to my subject, I shall barely consider the year, either as *Civil*, or as *Ecclesiastical*.

THE *Civil* year always begins on the first day of *January*, be it what day of the week it will, and ends likewise the last day of *December*, consisting of either 365, or 366 days, as is before explained.

THE *Ecclesiastical* year, on the contrary, always begins with a *Sunday*, and generally consists of fifty two, but sometimes of fifty three weeks. For as this *Ecclesiastical* year reckons only by whole weeks, so it must necessarily be that the supernumerary day by which the year

^d See Wheatley on the Common Prayer, Part 1. Ch. 1.

exceeds fifty two weeks, and the intercalary day every fourth, or *leap-year*, must add another week to it every six years at least, and sometimes every five years, since there may happen to fall two *leap-years* in five years.

ALL the *Moveable feasts* which are regulated by that of *Easter*, belong to the *Ecclesiastical year*, and this year always begins with the *first Sunday in Advent*: Because the church having always a regard to JESUS CHRIST in everything she does, begins her year also with his birth that is, with the time of *Advent*, which she appoints to be the time for our preparing ourselves for the worthy commemoration of his nativity.

THE *First Sunday in Advent* is always that *Sunday* which is next to the feast of S. Andrew which was regulated in this manner, that there might never be less than four weeks, either complete, or at least begun, in *Advent*: And by this means, this *First Sunday in Advent* is sometimes carried up so high as the 27th of *November*, and sometimes brought down so low as the third of *December*; which makes it easy to find room to place the fifty third week of the year here, before *Advent*.

§. II.

The division of the Ecclesiastical year into Fixed and Moveable weeks.

THAT this method of ranging the Scriptures which is represented in the following tables may be the more easily understood, and be always useful, by making a sort of perpetual circle, we have divided the *Ecclesiastical year* into certain seasons, and these seasons into *Fixed* and *Moveable* weeks, as some authors have already done before us.

WE call those weeks *Fixed*, which always fall at the same time; and those *Moveable*, which

are sometimes placed in one part of the year, and sometimes in another.

THUS the four weeks in *Advent* are called *fixed*; because though the fourth is not always complete, yet a fourth Sunday does always happen in *Advent*, and at the same time of the year.

THE three *Sundays after Advent* are also *fixed*, because there are never less than three Sundays between the *Fourth Sunday in Advent* and *Septuagesima-Sunday*.

BUT between the *third Sunday after Advent* and *Septuagesima*, we have placed five other weeks which we call *Moveable*; because they are sometimes found here, either in part, or wholly; and sometimes they are wholly, or in part, placed after the *twenty second Sunday after Trinity*, according as the *Septuagesima* happens to fall, either sooner, or later: which entirely depends upon *Easter-day*, which is regulated by the full moon in *March*, as has been observed in the foregoing section.

The three weeks of *Septuagesima*, *Sexagesima*, and *Quinquagesima*, are also *fixed* as well as the five weeks in *Lent*, *Passion-week*, *Easter-week*, and the six weeks that follow it between that and *Whitsuntide*, and *Whitsun-week* itself also; for these always fall in the same order, and nothing can interrupt it, though this order begins sometimes sooner, and sometimes later, as *Easter* happens.

AFTER *Whitsuntide* there are also *Trinity-Sunday*, and two and twenty Sundays after it, which are *fixed*, and always the same.

So that if we reckon the *Four Sundays in Advent*, the *three Sundays after Advent*, the three of *Septuagesima*, *Sexagesima*, and *Quinquagesima*, the

the five of *Lent*, that of *Passion-week*, that of *Easter*, the six after *Easter*, that of *Whitsuntide*, that of *Trinity*, and the *two and twenty* after *Trinity*, we shall find that there are already seven and forty which are *fixed* and permanent in their order, in which they always follow one another.

BUT the five which remain to make up the number of fifty two, of which the common year consists, are not so ; because, as has been observed, they may sometimes be placed after *the third Sunday after Advent*, and sometimes after *the twenty second Sunday after Trinity* ; and this is the reason why they are called *Moveable*. By which it appears, that there may be sometimes seven and twenty Sundays between *Trinity* and *Advent*, and then there will be but three Sundays between *Advent* and *Septuagesima* ; and that on the contrary, there may sometimes be eight Sundays between *Advent* and *Septuagesima*, and then there will be but two and twenty Sundays between *Trinity* and *Advent* ; which is nevertheless much more uncommon than the other, the last week of the year almost always falling after *Trinity*, and making the twenty third week after it.

THIS is the order of the *common* year, which consists of fifty two weeks. But the *extraordinary* years have also another week besides these, which makes a fifty third week, and is always that with which these years end. And therefore though this week does not always happen every year, yet we do not call it *moveable*, because when it does happen, it is always in the same place, and can never happen before *Septuagesima* ; though it is sometimes joined to those *moveable* weeks which are placed after *Trinity* : which it is necessary to observe, lest so many of these

moveable weeks should be placed before *Septuagesima*, as not to leave enough to fill up the time after *Trinity*.

FOR instance, There were in the year 1708. five and twenty *Sundays after Trinity*; but that does not imply that therefore three of these *Moveable* weeks were added to the two and twenty, to make up that number: For three of these *Moveable* weeks having been in that year placed before *Septuagesima*, there could remain but two to be placed after *Trinity*. But then to these two was added the *extraordinary week* for the last, which made up the number; and so of other years in like manner. At the end of our *Tables* the reader will find this *extraordinary week*, with a rule which may serve for his direction, that he may never mistake it. But it may here be observed, that as often as the *Sundays* between *Trinity Sunday* and *Advent*, joyned to those between *Advent* and *Septuagesima*, make in all 31; (or which is the same thing) when the weeks between *Trinity Sunday* and *Advent* joyned to the *Moveable* weeks of that year, make in all 28, this shews that this *extraordinary week* must then be used; as will more particularly appear from the *Table of the Moveable feasts*, which we shall add to that of the *Scriptures*. And by this means, this order will be found to begin always at the same time, and to be always the same.

§. III.

WE have in this *New-method*, placed the reading of the prophet *ISAIAH*, in *Advent*, The reasons for the order that is observed in this New-method. because he is the *Evangelical Prophet*, who is more exprefs and particular in his prophecies of the coming of *Christ*, than any other. And

we joyn *Leviticus* with him, not only because it were difficult to find any other time to fix it in; but also because the sacrifices mentioned in this book, contain an infinite number of figures, which may be referred to JESUS CHRIST himself, who was born only to take upon him our sins, and to become the victim which was to be our purification.

As to our beginning *S. Paul's Epistles* here, on *the fourth Sunday in Advent*, it must be considered, that there would not be time enough to read them all over, if we did not begin them till after *Christmas*; besides that, properly speaking, this *fourth Sunday* is not so strictly in *Advent*, but that it may be considered as distinct from it. For, according to some authors, *Advent* originally was but one and twenty days, which make three weeks, which represent the three times of our Saviour's coming to the barren fig-tree, of which *S. Gregory* speaks; namely, before the law, under the law, and after the law: or his coming *among men*, by the mystery of the incarnation; his coming *into men* by the operations of his grace; and his coming *against men* to judgment; as has been observed by *S. Bernard*. Which is further confirmed by pope *Innocent the third*, who on account of this *fourth Sunday*, makes two comings to judgment, one immediately after death, the other the general one at the last day.

BUT however that be understood, nothing seems more proper to be read in this last week of *Advent*, than this *Doctor of grace*; since if the last judgment be then the subject of our meditations, nothing can better dispose us for such reflections than the truths which he teaches us: And if it be supposed that this judgment has been

been already figured out in the preceding weeks, we are then the more at liberty to begin a new subject this week, and to look on it as independent.

BUT however that be, it would perhaps be difficult to find a more proper season to read *S. Paul* in, than that which approaches the coming of our Redeemer, whose grace he so often preaches.

THE reading of this Apostle is continued to the *Moveable* weeks; and if the *Septuagesima* happens to fall soon, he cannot be read all over, (according to our method) till the last weeks after *Trinity*: Which may likewise serve to represent to us, by this distance of time, the distance of the nations where *S. Paul* preached; it being very reasonable that he who laboured more in the Gospel, and preached it in more different countries than all the rest of the Apostles, should also be our meditation at more different times than they.

Leviticus is continued during the whole festival of *Jesus Christ's Nativity*, which we extend at least to *the third Sunday after Advent*: And then in the *Moveable* weeks which follow, the three histories of *TOBIT*, *JUDITH*, and *ESTHER*, are joyned with *S. Paul*.

IN *JUDITH* we may learn what care we ought to take not to pollute our selves at our tables which luxury and intemperance have made very prophane^e; and that it is only by sobriety, retirement, and prayer, that we can gain the victory over our spiritual enemies, of which *Holofernes* was a figure.

* *The Carnivals seem here to be meant.*

AND by the example of *ESTHER*, we may also be led to love temperance, and to hate the vanities of the world; and may observe in her history, the difference between those feasts where nothing is fought, or aimed at, but luxury, and good cheer, and those which have more lawful and more honourable views. Since on the one hand we here see the fall of a great Princess, which points out that of our own souls; and on the other, the destruction of *Haman*, and the exaltation of *Esther* and *Mordecai*, which shews how much God hates the proud, and delights to exalt the humble, and those who are at the greatest distance from all the vanities of the world, at the same time that their station in life obliges them to be perpetually in the midst of them.

FOR the two last *Moveable* weeks, some of the *Lesser Prophets* are added to what remains of *S. Paul*, and that not without reason. For as these two weeks are oftneft placed before *Advent*, at least the last of them which is almost always there, we have also placed some of those *Prophets* in them, who speak most clearly of the coming of *JESUS CHRIST*, either at his *first*, or *second* appearance, which is always represented by the *first*.

THUS we read in *JOEL*^f, *The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come.* And *MALACHI*^g speaking of the *Messiah*, says, *Behold, I send my messenger, and he shall prepare my way before me, and the Lord shall suddenly come to his temple, even the messenger of the covenant whom ye delight in, which en-*

^f ii. 31.^g iii. 1.

tirely relates to his *first* coming; and afterwards he says, *Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord^h*, which relates to his *second* coming.

BUT if these weeks happen before *Septuagesima*, it is likewise visible that these readings there must be very well placed; since nothing can tend more to the drawing wicked Christians off from the excesses they give into at this seasonⁱ, than the representing to them, that if they do not take the advantage of the *first* coming of JESUS CHRIST, they will soon be overtaken by the *second*, when he will come as a terrible judge, to punish their offences. For, as no exhortations can be stronger and more forcible than those of the *Prophets* in Scripture, whether their intent be to draw us from evil, or to incline us to embrace that which is good, so no season can be more proper for the application of them, than this.

And therefore the reading of HOSEA, in the fourth *Moveable* week, is also excellently well adapted to this end: Because this Prophet represents, very particularly, the severe reproofs with which God condemns the irregularities of the synagogue, which he at last rejects, to take in the church of the Gentiles in its room; and he shews us at the same time, the severe punishments which God inflicted on the vices of the *Israelites*, who instead of retaining their integrity, suffered themselves to be carried away with the profane customs of the *Gentiles*.

ON *Septuagesima* GENESIS is begun, because this is the time that the church represents

^h iv. 5.

ⁱ Viz. *At the Carnivals.*

to us the fall of the first man, and begins to lead us into that state of sorrow and repentance to which that fall reduced us. Thus, as the time from the birth of JESUS CHRIST hitherto, is a proper figure of the life of the innocent; so is this, on the contrary, as proper a one of the lives of penitents. This season is set apart by the church for our beginning to enter again into ourselves, and reflect upon the miserable condition to which we have been reduced by sin. From whence it appears how great a prophanation those Christians are guilty of, who live in a more dissolute manner, at this time, than in any other season of the year.

THIS time was called *Septuagesima* for several reasons; but one of the most visible is, that there are *seven* Sundays between this and *Passion-week*, which represent the *seven* ages of the world, and the 70 years of the captivity of *Babylon*. For this captivity ought to represent to us *that* into which *Adam* and his children have been led by sin, in all ages of the world; and the *seventy* years it lasted are represented by the *seventy* weeks of *Daniel*, at the end of which JESUS CHRIST was to be offered up in sacrifice for our deliverance from it. Thus the time of the *Passion*, that is, the time in which the church prepares her self particularly to celebrate this offering up of the *Lamb*, does not come till after these *seven* weeks of *Septuagesima*, which represent these *seventy* years, at the beginning of which these *seventy* weeks were revealed to *Daniel*. And it is remarkable, that the angel told him, when he revealed them to him, that he must first reckon *seven* weeks, and then sixty two. So that these *seven* weeks are also very well represented by the *seven* weeks between

between *Septuagesima* and *Passion-week*, as the sixty two others, (of which it is said, *And after threescore and two weeks shall Messiah be cut off*) are by the sixty two days which fall between the same term and *Good-Friday*. For, the church can only give us here a brief representation of these things. And thus the *Holy-week* taken separately, does also represent to us the last of *Daniel's* weeks, in which the sacrifice was to cease, and that before it was ended; and in the midst of the week he shall cause the sacrifice and the oblation to cease^k.

THE books of *Moses* (except *Leviticus*, which has already been read) are continued till *Passion-week*, to shew that we were subject to the law, till JESUS CHRIST by his death delivered us from it. Then we take *Jeremiah*, because he was the most express image of JESUS CHRIST, as humbled in pains and torments, not only by his words, but also by his sufferings; and because there would not otherwise be time enough to finish it, we begin it the *Thursday* before.

On *Good-Friday* and the day before it, are read the LAMENTATIONS of the same Prophet. And on *Saturday in passion-week* is read BARUCH; which is the more suitable to this time, not only because he is as it were a continuation of *Jeremiah*; but also because he begins already to raise the hopes of the Jews a little, in the midst of that weight of affliction and captivity, under which they groaned.

JOSHUA is placed after *Easter*, because he is the figure of the true JOSHUA, or JESUS triumphant and in glory; who leads into the

^k V. 27.

land of the living, the souls which he has delivered from death and hell. After which is read the book of JUDGES, which represents the Apostles and bishops who succeeded JESUS CHRIST in the government of the church. And to this is added the history of RUTH, who was a poor stranger, but was nevertheless thought worthy to be one of those from whom JESUS CHRIST descended, to teach us That God is no respecter of persons, and That his church was to be particularly formed out of the *Gentiles*.

BUT with the books of the *Old Testament*, those of the *New* are again begun with the REVELATIONS, which may be considered as *The Gospel of JESUS CHRIST raised from the dead*; and then follow THE ACTS OF THE APOSTLES, that this book may be placed as near as may be to *Ascension-day* and *Whitsunday*, where its history begins.

THE *Epistles* of the Apostles are placed in *Whitsun-week* and the week following, because their words ought to be considered, as the effect of that fulness of the HOLY GHOST, which they received, as on *Whitsunday*; and as the first rules which God gave by them to his church, which he now began to form.

THE books of *Samuel* and *Kings* are begun after *Whitsuntide*, and read for some part of the summer. The wars which are related in them, are according to S. *Austin*, the figures of a more spiritual warfare; and should put us in mind, that what graces soever we may have received in the preceding days of joy and sorrow, we are never to leave off fighting, till we leave life, which the Scripture calls a state of *war* and temptation;

tation; *The life of man upon earth is a continual warfare*¹.

AND therefore as this spiritual war requires a great deal of wisdom and prudence for the conduct of it, we have added the books of *Solomon* to these histories, in order to teach us how we ought to regulate our behaviour; and that how confused soever our external affairs may be, which are typified by these wars, yet that we ought never to fail of supplying our souls with spiritual food, by reading something. And these moral lectures are so ranged, that the *Proverbs* and *Ecclesiastes*, and often the book of *Wisdom* itself, (which is a sort of abridgment, or repetition of the same instructions) are all read over, before we come to the *Song of Songs*; that so, according to the sentiments of the Fathers, we may have learned in the first of these books how to subdue entirely the flesh and its lusts; and in the second, how to tread all the vanities of the world under our feet; before we come to this more sublime discourse, which is fit only for the purest souls, who can already begin to feed on the pleasures of another life, before they leave this.

WE may also observe in the forementioned histories, another great figure, which is, that as after God had rejected *Saul*, had defeated his enemies by the hands of *David*, and had established the glory of his temple, which was the figure of his church, under *Solomon*, who was the figure of *JESUS CHRIST*, the kingdom of the *Jews* was divided under *Rehoboam*: so after God had rejected the synagogue, had defeated his enemies by *JESUS CHRIST* his Son, the Apo-

¹ Job vii. 1. *Vulg.*

stles, and the primitive Fathers, and had shewn the glory of his church, under *Christian* Emperors; schisms, and heresies began to grow in strength, as soon as the days of persecution were once past. But as this was the time in which God caused the most excellent Doctors of the church to appear; so we have joined to these histories of *The Kings*, the books of *Daniel* and *Ezekiel*, they being two of the most excellent men that ever appeared in the *Jewish* church.

THESE two Prophets have this in common, that they both wrote at the same time, and during the *Babylonish* captivity. But because the beginning of *Daniel* has a more natural connexion with the end of the histories of *The Kings*, and the end of *Ezekiel* does better connect with the beginning of *Ezra*, we therefore begin with *Daniel*, and end with *Ezekiel*. But we intermix their chapters with one another, the better to shew the order of the times in which they saw the visions which they relate; and how God behaved himself towards his people, during this captivity; and the future expectations and hopes which he gave them by these Prophets.

AFTER this follows *Ezra*, because it is the history of the return of the *Jews* from this captivity: And we here see them first employed after it, in the re-establishment of that temple, with the description of which the book of *Ezekiel* ends. And because some may think this description, though full of mysteries, to be a little dry, we therefore begin in *The thirteenth week after Trinity*, to join morality with it, by joyning to it the book of *Ecclesiasticus*, which we continue to read with *Ezra* and *Nehemiah*; but break it off when *Job* is reading, because that book is itself full of moral precepts, which

are

are intermixed with the thread of the history.

WE have put this book of *Job* between *Nehemiah* and *The Maccabees*, because there is nothing in the sacred books to fill up this chasm in ancient history. And we may learn from thence, that as we read this history after the return of the *Jews* to *Jerusalem*, and the rebuilding of the second temple, when they began to enjoy profound peace; so it was, strictly speaking, after the Emperors had given peace to the church, that there were found *martyrs to patience* among the retired and solitary, of which martyrs *Job* was the figure. Which may also shew us, that we ought never to be better satisfied with the private afflictions God sends us, than when the state wherein we live is in appearance most happy, and farthest removed from publick calamities.

THE books of *Maccabees* follow *Job*, to teach us, that in the progress even of the greatest virtues, there are some difficulties to contend with; and to shew us, that we ought to be very careful, how we suffer our selves to be weakened either by outward afflictions, or diseases; and ought on the contrary, to act the King in the midst of poverty; and to return with double vigour to the combat, after we have made a good use of our sufferings. Which we shall never be able to do, unless we watch our selves, with particular care, in the beginning of our overcoming our misfortunes; which ought to be considered, as a state of recovery from sickness, which it is sometimes more difficult to support ones self in, than under the distemper itself. And for this reason, therefore, we here reassume the book of *Ecclesiasticus*, to joyn it with this history of the *Maccabees*; that we may

learn from this divine work, (which the ancients call *πανάγγελον*, as treating of *all virtues*) holy rules for a truly religious and christian conversation; and that circumspection, which we ought always to apply to the least actions of our lives.

AFTER this, we take *The Lesser Prophets*, because they are full of earnest exhortations to repentance, which is the only means sinful man has left to prepare himself to receive JESUS CHRIST; [whose *Advent* now approaches] and also because they spake particularly of his *coming*.

THUS, (not to mention *Hosea*, *Joel*, or *Malachi*, of which we have already given an account, when we spoke of the *Moveable* weeks) we here see in *Amos*, with what fury God revenges himself of his enemies without so much as sparing his own people, whose luxury and vices were an abomination unto him; and declares, that the captivity of *Babylon* was at hand, and that *they should not make mention of the name of the Lord^m*, in the calamities to which they should be reduced; that even this might make them the more desirous of seeing and hearing the *Messiah*, who was infinitely to excel all the Prophets.

OBADIAH also assures us, that *the day of the Lord is nearⁿ*.

JONAH shews us the value of repentance, by the example of the *Ninevites*.

MICAH seems to be another *Isaiab* in his stile, in the force and energy of his reproofs, and in his manner of comforting *Sion*, promising her her Sovereign and her Saviour; and by be-

^m vi. 10.

ⁿ v. 15.

ing so particular as to declare that *Bethlehem* should be the place of his birth.

NAHUM also expresses God's fury against his enemies; but he adds, *Behold upon the mountains, the feet of him that bringeth good tidings, that publisheth peace! O Judah, keep thy solemn feasts* °. By which he shews that the coming of the *Messiah* was near at hand.

HABAKKUK prophesies of the ruin of *Jerusalem*, and also of that of the *Chaldeans* whom God would make use of to destroy it; and he shews at the same time the deliverance of the *Jews* by *Cyrus*, and that of the elect by *JESUS CHRIST*, of whom he speaks as if he had already been *in his temple*, and had enjoined *all the earth* to keep silence before him P.

ZEPHANIAH seems to be the abridger of *Jeremiah*. He first brings confusion upon the *Jews*, and other nations, for their sins; and then comforts them, as if the Lord, who was to be their deliverer, was already *in the midst of them* q.

HAGGAI, full of a wonderful boldness and confidence, presses upon the *Jews* the rebuilding of the second temple: and assures them, that *the glory of this latter house shall be greater than that of the former*, because of the *Messiah*, who was to appear in it r. And looking through the *first* coming of *JESUS CHRIST* to the *second*, and considering them both as very near, he says, *Yet once it is a little while and I will shake the heaven, and the earth, and the sea, and the dry land* s, which may be understood of his *last* coming; and then he adds, *And I will shake all nations, and the desire of all nations shall come, and*

° i. 15. P ii. 20: q iii. 5. r ii. 9. s ii. 6.

I will fill this house with glory ^t, which may also signify his *first* coming. So visible is it, that the spirit of God does almost always join them together.

ZECHARIAH is more copious in describing what was to happen to the *Jews*, till the coming of the SON of God, whom he always has in view ; and he is so particular in relating the circumstances of his life and death, and the advantages which the church would derive from thence, that he seems rather to be an Evangelist, than a Prophet.

So that whether the year ends with this week or with the last of the *Moveable* weeks, the reader will always find things which point out the coming of the SON of God, in a very singular manner, and are particularly proper for this season. For it may here be observed that the last week of the *Ecclesiastical* year is as it were the preparation for *Advent* ; whence it was that some would formerly have it to be a part of it, and therefore made *Advent* to contain five weeks.

AND if the year ends with the *extraordinary* week, you will there also find things taken from the *Epistles* of S. Peter, and the *Revelations*, which speak of the last time, and the day of judgment ; and this we thought proper for the same reasons ; namely, the season in which this week always falls.

IT may also be observed, that in this *New-method*, the *Prophets* which are the *Apostles* of the *Old law*, and the *Apostles* which are the *Prophets* of the *New*, are dispersed throughout almost all the different seasons of the year ; That we may at all times look on them as our masters,

who are to teach us how to know, and love God, and reform our manners ; and That by this means, we may not tire ourselves with reading too much at one time.

The Use of the TABLE.

THIS table is very easy to be understood.

Above the columns is set down the time of the year, and at the side of them, the *Sundays* and *week-days* : and in the body of each column are cyphers, which answer to these *Sundays* and *week-days*, and shew what chapters are then to be read of the book which is named above. And wherever we see other smaller cyphers under these with a line between, as 38⁹⁻⁻⁻²¹, it signifies that you are to leave off at the ninth verse of this thirty eighth chapter, and re-assume it at the one and twentieth verse, either entirely omitting what is between, or running it but slightly over. And if there are several little cyphers one above another, it signifies that these places are as it were so many parentheses, which are passed over, but all the rest is nevertheless read. But if there be an o before the little bar, instead of a cypher, as o--27, it signifies that you are to begin reading this chapter at the 27th verse : And if on the contrary, the o be after the bar, as 23--o, this shews that you are to read this chapter to the 23d verse, and no farther.

AND if you find an o by itself among the large cyphers, which shew the chapters, it either signifies, that the chapters which are not marked,

marked, are to be omitted, or that you are not on that day to read any thing of the book which is named, where this ○ is.

N. B. *It must be here observed, that what we here call, the first week after Christmas, is the first week after Advent; which is the last week of the civil year, which ends in December; and we call it so, because Christmas-day is always in it, at least, if not before it.*



A D V E N T.

A D V E N T.

I.		ISAIAH.	III.		ISAIAH.
WEEK.	I.	Chap. --- 1, 2, 3.	WEEK.	I.	Chap. --- 45, 46, 47.
	II.	4, 5, 6, 7.		II.	48, 49, 50.
	III.	8, 9, 10.		III.	51, 52, 53, 54.
	IV.	11, 00, 13, 14.		IV.	55, 56, 57.
	V.	15, 16, 17, 18.		V.	58, 59, 60.
	VI.	19, 20, 21.		VI.	61, 62, 63.
	Sat.	22, 23, 24.		Sat.	64, 65, 66.
II.			IV.		ROMANS. LEVITICUS.
WEEK.	I.	Chap. -- 25, 26, 27.	WEEK.	I.	Chap. 1, 2. Chap. -- 1.
	II.	28, 29.		II.	3, 4. 2.
	III.	30, 31, 32.		III.	5, 6. 3.
	IV.	33, 34, 35.		IV.	7, 8. 4.
	V.	36, 37, 38, 9--21.		V.	9, 10. 5.
	VI.	39, 40, 41.		VI.	11, 12. 6.
	Sat.	42, 43, 44.		Sat.	
Nothing in particular is to be read on Christmas-day, and if that Day happens to be one of the foregoing ones, all its Lessons are to be carried forward to fill up this Saturday; and if it falls on Sunday following, the Lessons are in like manner to be taken from thence to fill up this Day.					

C H R I S T M A S.

I.		ROMANS.	LEVITICUS.
WEEK.	I.	Chap. 13, 14.	Chap. --- 7.
after Christmas.	II.	15, 16.	8.
	I. CORINTH.		
	III.	Chap. --- 1, 2.	9.
	IV.	3, 4.	10.
	V.	5, 6.	11.
	VI.	7, 8.	12.
	Sat.	9, 10.	13.

CHRISTMAS.

II. WEEK.		I. I.		LEVITICUS.	
after Christmas, and the first of the Ci- vil Year.		II.	11, 12.	Chap.	14.
		III.	13, 14.		15.
		IV.	15, 16.		16.
		II. CORINTH.			
		V. Chap. -----	1, 2.		17.
		VI.	3, 4.		18.
		Sat.	5, 6, 7.		19.
			8, 9.		20.
III. WEEK.		I. I.			
after Christmas.		II.	10, 11.		21.
		III.	12, 13.		22.
		GALATIANS.			
		IV. Chap. ---	1, 2, 3.		23.
		V.	4, 5, 6.		24.
		EPHESIANS.			
		VI. Chap. ---	1, 2.		25.
		Sat.	3, 4.		26.
			5, 6.		27.

MOVEABLE WEEKS.

I. WEEK.		PHILIPPIANS.		TOBIT	
	I.	Chap. -----	1.	Chap. -----	1, 2.
	II.		2.		3, 4.
	III.		3.		5, 6.
	IV.		4.		7, 8.
	COLOSSIANS.				
	V. Chap. -----		1.		9, 10.
	VI.		2.		11, 12.
	Sat.		3, 4.		13.
II. WEEK.		I. THESSALON.		JUDITH.	
	I.	Chap. -----	1, 2.	Chap. -----	1, 2.
	II.		3.		3, 4.
	III.		4.		5, 6.
	IV.		5.		7, 8.
	II. THESSALON.				
	V. Chap. -----		1.		9, 10, 11.
	VI.		2.		12, 13.
	Sat.		3.		14, 15, 16.

MOVEABLE WEEKS.

III.		I. TIMOTHY.		ESTHER.	
WEEK.	I.	Chap. - - - - -	1.	Chap. - - - - -	1, 2.
	II.		0.		3, 4, 5.
	III.		2.		6, 7.
	IV.		3.		8, 9.
	V.		4.		10, 11, 12.
	VI.		5.		13, 14.
	Sat.		6.		15, 16.
IV.		2. TIMOTHY.		HOSEA.	
WEEK.	I.	Chap. - - - - -	1.	Chap.	1, 2.
	II.		2.		3, 4.
	III.		3.		5, 6.
	VI.		4.		7, 8.
	V.	TITUS.			
	VI.	Chap. - - - - -	1.		9, 10.
	Sat.	2, 3.			11, 12.
		PHILEMON.			13, 14.
V.		HEBREWS.		JOEL.	
WEEK.	I.	Chap. - - - - -	1, 2.		1.
	II.		3, 4.		2.
	III.		5, 6.		3.
	IV.		7, 8.		
	V.		9, 10.		
	VI.		11.		
	Sat.		12, 13.		
				MALACHI.	
					1.
					2.
					3.
					4.

N. B. If Septuagesima happens sooner, what cannot be here read of these Moveable Weeks, must be put after the 21st Sunday after Trinity, as we shall more particularly observe in that place.

Septuagesima

Septuagesima, Sexagesima, and Quinquagesima.

Septuagesima. WEEK.

GENESIS.	
I.	Chap. - - - - 1, 2, 3.
II.	4, 5, 6, 7.
III.	8, 9, 10, 11.
IV.	12, 13, 14, 15.
V.	16, 17, 18.
VI.	19, 20, 21, 22.
Sat.	23, 24, 25.
	2.
	13-19

Sexagesima. WEEK,

I.	26, 27, 28.
II.	29, 30, 31.
III.	32, 33, 34, 35.
IV.	36, 37, 38, 39.
V.	40, 41, 42.
VI.	43, 44, 45, 46.
Sat.	47, 48, 49, 50.
	0-6
	9-0
	9-26

Quinquagesima. WEEK.

EXODUS.	
I.	Chap. - - - - 1, 2, 3.
II.	4, 5, 6, 7.
III.	8, 9, 10, 11.
IV.	12, 13, 14.
V.	15, 16, 17, 18.
VI.	19, 20, 21, 22.
Sat.	23, 24, 25.
	14-26
	2-19

Asb-Wednesday.

• L E N T.

L E N T.

I.		EXODUS.
WEEK	I.	<i>Chap.</i> - - - - - 26, 27, 28.
in <i>Lent.</i>	II.	29, 30, 31.
	III.	32, 33, 34.
	IV.	35, 36, 37.
	V.	38, 39, 40.
	VI.	NUMBERS.
	Sat.	1, 2, 3, 4.
		5-14, 3-32, 18-32.
		5, 6, 7, 8.
		18-84

II.		
WEEK	I.	9, 10, 11, 12.
in <i>Lent.</i>	II.	14-29.
	III.	13, 14, 15, 16.
	IV.	5-18.
	V.	17, 18, 19, 20.
	VI.	21, 22, 23, 24.
	Sat.	25, 26, 27, 28.
		5-51.
		29, 30, 31, 32.
		<i>to verse 8, and then add only the 12, 13,</i>
		<i>17, 20, 23, 26, 29, 32, 35, and 39 verses.</i>
		33, 34, 35, 36.
		7-27, 19-0,
		41-4.

III.		DEUTERONOMY.
WEEK	I.	1, 2, 3.
in <i>Lent.</i>	II.	4, 5, 6.
	III.	7, 8, 9.
	IV.	10, 11, 12.
	V.	13, 14, 15.
	VI.	16, 17, 18.
	Sat.	19, 20, 21.

L E N T.

IV.		DEUTERONOMY.	
WEEK in Lent.	I.	Chap. - - - - -	22, 23, 24.
	II.		25, 26, 27.
	III.		28, 29, 30.
	IV.		31, 32, 33, 34.
	V.		o-44.
	Sat.		
		JEREMIAH.	
WEEK in Lent.	I.	Chap. - - - - -	1, 2, 3, 4.
	II.		5, 6, 7, 8.
	III.		9, 10, 11, 12.
	IV.		
	V.		
	Sat.		

V.		JEREMIAH.	
WEEK in Lent.	I.	Chap. - - - - -	13, 14, 15, 16.
	II.		17, 18, 19, 20, 21.
	III.		22, 23, 24, 25.
	IV.		26, 27, 28, 29.
	V.		30, 31, 32.
	VI.		33, 34, 35.
	Sat.		36, 37, 38, 39.

Passion		JEREMIAH.	
WEEK.	I.	Chap. - - - - -	40, 41, 42.
	II.		43, 44, 45, 46, 47.
	III.		48, 49, 50.
	IV.		51, 52.
	V.		
	Sat.		
		LAMENTATIONS.	
WEEK.	I.	Chap. - - - - -	1, 2, 3.
	II.		4, 5. BARUCH. 1, 2, 3.
	III.		4, 5, 6.
	IV.		
	V.		
	Sat.		

E A S T E R.

Easter		I.		Read and meditate on the publick Offices of the Church, and those Scriptures which are used in them, on this Occasion.	
WEEK	I.				
	II.				
	III.				
	IV.				
	V.				
	Sat.				
		REVELATIONS.		JOSHUA.	
WEEK	I.	Chap. - - - - -	1.	Chap. - - - - -	1.
	II.		2.		2.
	III.		3.		3.
	IV.		4, 5.		4.
	V.		6.		5.
	Sat.		7.		6.

EASTER.

I.		REVELATIONS.		JOSHUA.	
WEEK after Easter.	I.	Chap. - - - - -	8.	Chap. - - - - -	7.
	II.		9.		8.
	III.		10, 11.		9.
	IV.		12.		10.
	V.		13.		11.
	VI.		14.		12.
	Sat.		15.		13.
II.		REVELATIONS.		JOSHUA.	
WEEK after Easter.	I.	Chap. - - - - -	16.	Chap. - - - - -	14.
	II.		17.	15,	16.
	III.		18.	20	63.
	IV.		19.		17.
	V.		20.	19,	18.
	VI.		21.		20.
	Sat.		22.		21.
III.		ACTS.		JOSHUA.	
WEEK after Easter.	I.	Chap. - - -	1.	Chap. - - - - -	23.
	II.		2.		24.
	III.		3.	JUDGES.	
	IV.		4.	Chap. - - - - -	1.
	V.		5.		2.
	VI.		6.		3.
	Sat.		7.		4.
IV.		ACTS.		JUDGES.	
WEEK after Easter.	I.	Chap. - - -	8.	Chap. - - - - -	6.
	II.		9.		7.
	III.		10.		8.
	IV.		11.		9.
	V.		12.		10.
	VI.		13.		11.
	Sat.		14.		12.
V.		ACTS.		JUDGES.	
WEEK after Easter.	I.	Chap. - - -	15.	Chap. - - - - -	13.
	II.		16.		14.
	III.		17.		15.
	IV.		18.		16.
	V.		19.	The Office of the Church	17.
	VI.		20.		18.
	Sat.		21.		19.
Ascension-day.					VI.

Easter, Whitsuntide and Trinity Week.

VI. WEEK after Easter.	I.	A C T S.	J U D G E S.
	II.	Chap. - - - 22.	Chap. - - - - - 19.
	III.	23.	20.
	IV.	24.	21.
	V.	25.	R U T H,
	VI.	26.	Chap. - - - - - 1.
	Sat.	27.	2.
		28.	3.
			4.

Whitsun- WEEK.	I.	The publick Office of the Church. The EPISTLE of S. JAMES.	
	II.	Chap. - - - - -	1.
	III.		2, 3.
	IV.		4, 5.
	V.	I. EPISTLE of St. PETER.	
	VI.	Chap. - - - - -	1.
	Sat.		2, 3.
			4, 5.

Trinity WEEK.	I.	1 SAMUEL.	2. PETER.
	II.	Chap. 1, 2.	Chap. - - - - - 1.
	III.	3, 4, 5.	2, 3.
	IV.	6, 7, 8.	Chap. - - - - 1, 2, 3.
	V.	9, 10.	4, 5.
	VI.	11.	2 Epist. of St. JOHN.
	Sat.	12, 13.	3 Epist. of S. JOHN.
		14.	Epistle of St. JUDE.

After T R I N I T Y.

I. WEEK after Trinity.	I.	I. SAMUEL.	PROVERBS.
	II.	Chap. - - 15, 16.	Chap. - - - - - 1.
	III.	17, 18.	2.
	IV.	19, 20.	3.
	V.	21, 22.	4.
	VI.	23, 24.	5.
	Sat.	25, 26.	6.
		27, 28, 29.	7.

After TRINITY.

II. WEEK after Trinity.		I SAMUEL.	PROVERBS.
	I.	Chap. - - 30, 31.	Chap. - - - - 7.
	II.	2 SAMUEL Chap. 1, 2.	8.
	III.	3, 4.	9.
	IV.	5, 6.	10.
	V.	7, 8, 9.	11.
	VI.	10, 11.	12.
	Sat.	12, 13.	13.

III. WEEK after Trinity.		2 SAMUEL.	PROVERBS.
	I.	Chap. 14, 15.	Chap. 14.
	II.	16, 17.	15.
	III.	18, 19.	16.
	IV.	20, 21.	17.
	V.	22, 23, 24. 24-0.	18.
	VI.	I KINGS. Chap. - - - 1, 2.	19.
	Sat.	3, 4, 5. 0--21.	20.

IV. WEEK after Trinity.		I KINGS.	PROVERBS.
	I.	Chap. - - - 6, 7.	Chap. - - - - 21.
	II.	8.	22.
	III.	9, 10.	23.
	IV.	11, 12.	24.
	V.	13, 14.	25.
	VI.	15, 16.	26.
	Sat.	17, 18.	27.

V. WEEK after Trinity.		I KINGS.	PROVERBS.
	I.	Chap. - - 19, 20.	Chap. - - - - 28.
	II.	21, 22.	29.
	III.	II KINGS. Chap. - - - - 1, 2.	30.
	IV.	3, 4.	31.
	V.	5, 6.	ECCLESIASTES. Chap. - - - - 1.
	VI.	7, 8.	2.
	Sat.	9, 10.	3.

After TRINITY.

After TRINITY.			
VI. WEEK after Trinity.	I. II. III. IV. V. VI. Sat.	II. KINGS. Chap. 11, 12, 13. 14, 15. 16, 17. 18, 19. 20, 21. 22, 23. 24, 25.	ECCLESIASTES. Chap. - - - - 4. 5. 6. 7. 8. 9. 10.
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N. B. If there yet remain any weeks between *the twenty second Sunday after Trinity*, and *Advent*, they must be filled up with as many of the *moveable weeks* as were not read before *Septuagesima*; and by this means, the number of fifty two weeks, which ordinarily make up the year, will always be found complete. But because, as we have said, the *ecclesiastical year* has sometimes fifty three, we have therefore added this *extraordinary week*, which can never come before *Septuagesima*, but always falls immediately before *Advent*; which can happen no oftner than once in five or six years. And therefore we have filled it with what has been already read, because otherwise what would have been put in this week, would not have been read every year.

But if any one should not remember, how many of these *moveable weeks* were left unread before *Septuagesima*; they need only observe that *the Sunday of the first moveable week* is always *the third Sunday of the CIVIL year*, in *January*. So that they have only to look on an *Almanack*, and reckon as many *moveable weeks* before *Septuagesima*, as there are *Sundays* between this *third Sunday in January* and *Septuagesima*, and then the *moveable weeks* which remain after that, will be those which are to be read in this place. And if after all there yet remains a week before *Advent*, it must be filled up with this *extraordinary week*.

But that every thing may be the more clear and easy, we shall here add A TABLE OF MOVEABLE FEASTS, up to the year 1740, wherein these weeks will be shewn, as well as the festivals which depend upon *Easter*, and one glance of the eye will shew all that has been said about them.

The number which is set against them in this Table shews how many of them happen every year before *Septuagesima*; and consequently what remains of them, after that number is taken out, must be added after the 22d week after *Trinity*, to complete the number of the weeks of the year.

For instance, the year 1723, is said to have one *moveable week* and 26 weeks after *Trinity*; and consequently there will then be one of these *moveable weeks* before *Septuagesima*, and four to add to the 22d after *Trinity*.

But if the number of *moveable weeks* in the Table, when added to that of the weeks after *Trinity*, makes in all 28, this shews that to them must also be added the *extraordinary week* before mentioned. And that this may be the better discerned, I have marked the years which have it with an Asterisk.



A TABLE OF WEEKS and MOVEABLE FEASTS.

Years.	Dominical Letter.	Epacts.	Moveable Weeks.	Septuage- sima-sun- day.	Asb-Wed- nesday.	Easter- day.	Whit-sun- day.	Weeks or Sundays after Trinity.	Advent- Sunday.
1723	F	4	3	Feb. 10	Feb. 27	April 14	June 2	24	Dec. 1
1724	ED	15	*3	2	19	5	May 24	*25	Dec. 1
1725	C	26	1	Jan. 24	10	Mar. 28	16	26	Nov. 29
1726	B	7	3	Feb. 6	23	April 10	9	24	28
1727	A	18	1	Jan. 29	15	2	21	26	27
1728	GF	29	4	Feb. 18	6	21	9	23	Dec. 3
1729	E	11	*2	2	Mar. 19	6	25	*26	1
1730	D	22	1	Jan. 25	11	Mar. 29	17	26	Nov. 30
1731	C	3	4	Feb. 14	3	April 18	6	23	29
1732	BA	14	2	6	Mar. 23	9	28	25	Dec. 28
1733	G	25	1	Jan. 21	7	Mar. 25	13	26	3
1734	F	6	3	Feb. 10	27	April 14	2	24	2
1735	E	17	*3	2	19	6	June 2	*25	1
1736	DC	28	5	22	10	25	May 25	22	Nov. 30
1737	B	9	3	6	Mar. 10	25	June 13	22	28
1738	A	20	1	Jan. 29	23	10	May 29	24	27
1739	G	1	4	Feb. 18	15	2	June 21	26	Dec. 3
1740	FE	12	2	3	Mar. 7	22	May 10	23	2
					Feb. 20	9	May 25	25	Nov. 30

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